

THE

Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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Ecclesiastical Affairs.

THE CHURCH CONGRESS.

THERE may be a dash of self-conceit in the thought, or it may perhaps be naturally suggested by the position from which we view ecclesiastical matters, but we have a flattering impression that we can take not only a wider, but a more appreciative view, of the ends that are being answered by annual meetings of the Church Congress, than is likely to be taken even by those who play a prominent part in them. We saw their origin in 1861 with some surprise. We have watched their tendencies year by year until now with no little gratification. There may have been exceptions in times of great controversial excitement, but looked at as a whole, we cannot but think that these meetings increasingly bring out into relief the higher aspirations and the self-denying efforts of both the clergy and the laity of what (in courtesy) we usually designate the Church of England, regarded as a spiritual institution. Their effect, we should say, is almost wholly good. They bring together men, and especially clergymen, who need to be, and are, reminded that there is something not only existent, but potent in the world besides their ecclesiastical Shibboleths. They rub down, to a certain degree, those sharp and often wounding angularities of conviction and expression which inflict so much pain on equally earnest minds when engaged in antagonistic encounters, each exclusively from their own point of view. They foster always a tolerance which parochial clergymen in their local relations are not apt to display. Above all, they serve to bring to the front the more practical work which the Church, as a church, recognises as spiritually important; the hindrances opposed to its ends by the changed constitution of secular society; the machinery to be employed whether to obviate or overcome them; and the spirit in which such adjusted machinery should be worked. In all these respects, looking from our own standpoint, we cannot help thinking that these annual Congresses are becoming increasingly fruitful of good, and that the spirit of partisanship which once made its appearance too conspicuously in these assemblies, is gradually subsiding into that broader, more tolerant, and we may add, more truly Catholic spirit which it becomes every branch of the Church of Christ to cultivate for its own sake, and to exhibit for the sake of others.

The Congress held at Plymouth last week was less numerously attended than those which have been held in denser centres of population. Not a few of the clergy, and some of the gentry, who have been accustomed to appear at these gatherings and to take part in the discussions were "conspicuous by their absence." Of the clergy, it may be remarked that distance from home, and the heavy expense of travel, might very fairly explain and excuse their comparative paucity of number. The ecclesiastically minded of the gentry we must leave to excuse themselves. It may be owing in part to the locality in which the Congress was held, in part to the consequent and necessary falling off of attendance, and in no small part to the devout and charitable tone which pervaded all the speeches of the Right Rev. President of the Congress, the Bishop of Exeter, that the proceedings assumed throughout so quiet a tone. Some may even characterise it as dull; and dull it may have been to the disputations. But, to our thinking, the interchange of thought and sentiment characterising both the primary and subsidiary meetings at Plymouth approached much nearer to our ideal of what was becoming to a consultative Church Assembly, deeply interested in promoting the usefulness of the Church as a spiritual instrument, than any previous coming together of the Church's representative. The topics chosen for discussion, the pains bestowed upon the papers read upon those topics, the sense of responsibility which seemed to take possession of the various speakers, the evident, but unusually quiet interest excited, and the absence of those extraneous attractions which in some neighbourhoods have competed with the proper work of the Church Congress, commend that at Plymouth last week to both our judgment and our sympathies as a marked success. If there are to be annual assemblies in connection with the Church of England, these are the results which ought to be aimed at. If they are to do any service to religion in the land, this is an unobjectionable as well as likely method of pursuing it. What our great poet has said of mercy may be said of this means of increasing Church influence:—

It is twice blessed: it bleaseth him who gives,
And him who takes.

Of course there was very much uttered at the Plymouth Congress to which we should take exception—more especially in the latest discussion of Friday on "The relations of the Church to the State," upon which, however, we defer comment until next week. One thought, however, struck us in carefully going over such reports as the daily metropolitan Press has vouchsafed to give us. We are looking forward with some confidence to a period, not, perhaps, very far distant, when the relations of the State to the Church of England will very closely resemble those which it holds to other religious communities. It is a matter of very deep interest to us to observe that, as that period approaches, the Church "as by law established" is rapidly ripening in spiritual fitness for the change which it is destined to undergo. To some considerable extent, its internal history is illustrating the principle magnificently set forth in one of Dr. Chalmers' sermons, "the expulsive power of a new affection." As the Church of England becomes attached to her real work, and feels the force of those obligations imposed by it upon her conscience and her sympathies,

she will care less about her secular alliances, privileges, and possessions. To be a successful Church will gradually be a more attractive object of ambition in her eyes than to be a Church as by law established, powerful in society, but not singularly influential as an advocate for Christ. One cannot but observe in her some advances towards this momentous change, and there is good reason for hoping that they will become more marked as she proceeds on her way. We have always desired that this should be the case. Force from without will inevitably become necessary, but resistance from within may also grow correspondingly feeble. Possibly, we are over sanguine in our expectations; but our hope is that the solution of the problem of Church and State may be substantially a religious one.

NOTES ON TWO CONGRESSES.

LAST week, while the sixteenth Church Congress sat in consultation at Plymouth, the autumnal Assembly of the Baptist Union was held in Birmingham. A perusal of the records of these meetings confirms our impression that human nature is pretty much the same whatever may be the denominational guise it is pleased to assume. It was, however, impossible but that the tendencies of two vastly different ecclesiastical systems should betray themselves by many pregnant signs, and some of these it may be worth our while to note. We must premise that we do not feel it to be our province to discuss disputed denominational tenets. Nor are we concerned, in the present article, with any literary criticism of the papers or speeches contributed. It is sufficient to say that both meetings gave ample proof of the earnestness and activity with which thousands of the busiest minds of the age are devoting themselves to a solution of the fresh problems always arising in the course of Christian work. And, in particular, we rejoice as the opportunities for exercising themselves in the arts of popular self-government afforded by the Church Congress to the members of a communion which very much needs such preparation for its deliverance from State control.

The attainment of unity in catholicity is professedly the object of all churches. But the combination of the two aims presents difficulties, which have hitherto proved insoluble. One of these difficulties is agreement on a creed such as shall be obviously adapted to the needs of all mankind, and, at the same time, shall offer no points of invincible repulsion to any healthy intellect. With this we do not propose to deal. But another difficulty, more within our province, is the construction of an ecclesiastical system, in and by which the Catholic or universal religion of Christ is to conquer the world. On this point there are two marked divergences of opinion. For some—and unfortunately, as we think, the majority—maintain that the true method is to set up an outward framework of ecclesiastical unity, and then to bring men within it. Others hold that the better way is to begin from the individual man, to inspire him with Christian life, and then trust the life thus breathed into him and others to organise itself from within outwards according to its needs. The former proceeds from a false application of an analogy suggested by what is in itself a magnificent figure of speech, the phrase "the city of God." Let us build the walls, say

those of this opinion; then let us fill the space, thus defined, with citizens. But the city of God has no suburbs. Everyone must come inside, on pain of remaining an alien from the commonwealth of Israel. The other opinion chooses rather the analogy of the leaven, which, by a subtle vital process, spreads its influence from particle to particle, until the whole substance is leavened. Here there is no question of external boundaries. The mass may be of any shape, or may be cut up into any number of parts which convenience suggests. But its unity remains; for that consists in oneness of quality or character, and in the sameness of the uses to which it may be put. We do not for a moment conceal that our own sympathies are with the latter method. Its root principle is the propagative and self-organising power of life. The other method appears to us merely mechanical, and its unity as illusive as that of a bombshell, which constrains discordant elements only to make their mutual repulsion at last more deadly.

The Church Congress represented the mechanical method of Christianity and Catholicity. The Baptist assembly represented the vital method—not perfectly, it is true; for no existing church does that—but according to its measure and its light. The chairman of the latter assembly anticipated that his impassioned insistence upon the one peculiar observance of Baptists would be subjected to hostile criticism, and we can hardly doubt that his anticipations will be realised. But what strikes us most is the difference of the effect produced by this kind of questionable enthusiasm on the one hand, and the respectable devotion of Establishmentarians to the legal framework of their Church on the other. The unity in the one case is intense, and even passionate, because it is vital. The amity in the other case is flaccid, unless when it is explosive; and it is this because it is mechanical. To the Church Congress there were sold some 1,430 tickets. At the Baptist assembly 950 ministers and official delegates were present from all parts of the country. Remembering the different numerical proportions of the two bodies represented, we find these figures significant. The Episcopal Church professes to contain half the population of England and Wales. The Baptists form but one, and that by no means the largest, among the denominations which make up the remainder. Surely, the unity of feeling which sends up 950 delegates from the smaller body must be much more intense than that which gathers 1,430 people to “assist” out of mere curiosity, at the gathering professedly representing the nation. But we may be told that the Church Congress has no representative character. Precisely: neither has Convocation, though it makes great pretensions. There is no representative body for the Church of England. Is it possible that this state of things could remain if there were really that unity of which so much boast is made? It may be said that if we would estimate the interest taken by the faithful in ecclesiastical subjects we ought to remember the meetings of the Church Union and the Church Association. We do so; but this by no means increases our impression of the unity of the Episcopal Church in England. There is, no doubt, a great deal of zeal seething and working in that great denomination; too much, indeed, for Episcopal peace. For the right rev. President of this Congress warned his brethren, if not with tears, at least with tearful pathos, against the dangers of zeal, especially in such a place. He seemed to regard it much as the denizens of Regent’s Park are for the future likely to regard a cabin-fire in a train of powder barges. On the other hand, it seemed to be the aim of Dr. Landels to kindle Baptist zeal from red to white heat—the hotter the better, because they were all really at one.

Exactly! cry the advocates of legal refrigeration; the Baptists are content to sacrifice catholicity, and, therefore, the narrower their zeal the better their leaders like it. It is not unity they want, but unanimity. They set their aims low, and therefore they succeed. Well, without discussing the extraordinary vigour with which Dr. Landels proclaimed the sacredness of one external observance, we may candidly admit that we have all much to learn yet as to the conditions of catholicity. But, after all, deeds speak louder than words. Mr. Dale, a strong Pædobaptist, was present at the Baptist Assembly as a representative of certain numerous sister Churches. He listened to, and doubtless enjoyed, the vigour with which the President and others denounced the germs of Ritualism in Independent Churches. But when all was done, Mr. Dale rose amidst “immense cheering,” to declare his Christian fellowship with those who differed from him, and to maintain his right to hold and practise his own opinions. Can we fancy Dr. Landels invited to the next Church Congress as a fraternal

recognition of the Baptist Union? Can we imagine him at liberty to say as much there on behalf of his own co-religionists as Mr. Dale did to the Baptists on behalf of their differing brethren? Of course not; and that, not because the members of the Church Congress are any less generous or large-hearted, but because the system to which they belong forbids such a thing. It demands, before all things, and as a sacred principle, an external and mechanical unity, to offend which, even in mere forms, is the deadly sin of schism. Surely the vital method has its advantages in the direction of catholicity, as well as in regard to unity and zeal.

One marked and unusual feature of the Baptist Union was the introduction of Mr. Chamberlain, who, amidst loud cheers and general enthusiasm, insisted on the political duties of Nonconformity. By this innovation the Baptists doubtless condemned themselves as “political Dissenters” in the eyes of all respectable Churchmen. But some remarks of Mr. Dale’s, having no direct reference to the occurrence, really throw great light on its significance. “The Church,” he said, “is the commonalty of those that believe, and the rights and powers of the commonalty of those that believe are altogether ignored in the Church of Rome, and on that ground partly I quarrel with her. And my ecclesiastical quarrel with the Church of England rests very largely on the same ground. In that Church, too, the commonalty of the faithful, as it seems to me, are stripped of their prerogatives, and are denied the powers which they may legitimately claim. Your churches and ours assume the authority of the commonalty of the faithful.” These true and sound words fully account for and explain the political bearings of Nonconformity. Mr. Chamberlain at the Church Congress would hardly have been in place. But at the Baptist Union he seems, as he says, to be “almost one of the flock.” Churches which seek unity by the vital method are necessarily democratic; because they care more for humanity than for organisation. Churches aiming at mechanical unity are necessarily Conservative; because they care more for organisation than for humanity. In which direction do unity and catholicity most probably lie?

SCOTTISH CHURCH NOTES.

(From our own Correspondent.)

An article in last Saturday’s *Spectator* has riled me considerably. That paper intermeddles with every subject under the sun—from cats up to the planet Vulcan—and it talks about each as if it had made an exclusive study of it from the beginning of the world. This affectation of omniscience used to impose upon me. But, with a good many others, I daresay, of its readers, I have long since found it out. If you don’t know a certain subject yourself, and read a *Spectator* article upon it, you are struck with the awful profundity of the writer. But if you do happen to know something about the subject, you are often constrained to rub your eyes in sheer amazement, because of the blundering of the essayist.

But what I am provoked at at present is this—that this paper, being as it is, constantly boasting *Radical* in its principles, has been doing its best to secure the return of a Tory for the University seat which is now vacant in Scotland. The style in which it works to this end is, *more suo*, bumptious and quasi-philosophical. It disdains to discuss by itself the question of whether Mr. Watson or Dr. Kirkwood is the better man, but under cover of “Culture and Politics in Scotland,” it wanders round by Dumfries and the peculiarities of our national character, until it reaches the terminus which it had in its eye from the first—that, namely, of putting a spoke, if it could, in the wheel of the Liberals.

And here I may say in passing that the *Spectator*’s allusion to Scotland—its character and present state of feeling—is strikingly illustrative of the half-knowledge which marks so many of its articles. It has heard apparently of the *perfidum ingenium* Scotorum, and concluding from this apparently that we are a peppery people as easily set up as a Welshman, it expresses its astonishment at the coolness with which we have heard of the Bulgarian atrocities. The real truth is that we have not taken these atrocities coolly. I happened to be present at the great meeting at Glasgow when the Duke of Argyll spoke, and I can testify to the enthusiasm which prevailed there; and although I was not in Edinburgh last week when the demonstration took place in that city, I know enough about it to be able to say that it also told how the Scottish heart had been touched. But the amusing thing

to me is the view which the *Spectator* writer takes of the two races north and south of the Tweed. The English, it seems, are a great, wide-minded, generous, but phlegmatic people, who are roused—and they are roused then—only when great issues are at stake! The Scotch are a quick, narrow race, who can only be stirred by the spirit of party! Well, I won’t follow the line of the Englishman who blows the trumpet in the *Spectator*, and boast; but I will say that this description of us is new to me, especially that part which speaks of our being inconstant to our neighbours over the border, an easily-moved and impulsive race! I have always heard it said hitherto that preachers, actors, and orators find a Scotch audience not quite so ready to respond as an average English one. We are called in reference to this “canny,” but the word must, I suppose, henceforth be dismissed as a misnomer.

There is an appeal made, however, to the fact that the two leading newspapers of Scotland are pro-Turkish, in confirmation of the *Spectator*’s assertion that we are comparatively indifferent to the emancipation of the Slav. Well, one requires to know something of the secret springs which influence newspapers in order to estimate their opinions at their real value. The *Scotsman*, as you know, is now in the hands of an editor who was until lately a minister of the Established Church. That he is, in a sense, a Liberal, I do not at all doubt. But I no more doubt this—either that the spirit of his Church still clings to him, and that he has a lingering love for a Government which has all along shown itself to be particularly well disposed towards that Church. In Edinburgh, last week, there was not a single Established Church minister on the platform at the Bulgarian meeting. Some of the class have taken part in the meetings throughout the country, but not one of them has ever spoken without putting in an earnest kind of word for Lord Beaconsfield and Lord Derby. In short, they are Tories to a man, and the suspicion is growing that a Tory influence is now affecting to some extent the tripos of the *Scotsman*.

As for the *Glasgow Herald*, there is no one in the West of Scotland that does not perfectly understand its position. It has for years had the support of those philosophical Radicals in the University who appeared at once to oppose the nomination of Dr. Anderson Kirkwood on the ground, as everybody believed, that he happens to be a leading member in an Evangelical church. I have no doubt at all, in my own mind, that it is from that quarter that the *Spectator* article has been inspired. You know the kind of men I mean. They are our men of culture—men who are so dispassionate that they can allow no excuse for any nation becoming mad by persecution—men who (if the common belief has any foundation that we are an earnestly religious people) are as little in accord with the national sentiment as with the Chinese. It is with their voice that the *Herald* often speaks, and it were a sad thing indeed for us if it could be demonstrated that the heart of Scotland is revealed either in the one paper or in the other.

To return, however, to the vacant seat—the *Spectator*, as I have said, does its best to secure it for the Tories. The Liberal candidate is “a Dr. Anderson Kirkwood, of whom little is known, except that he is a retired and respectable Glasgow lawyer, who has taken a prominent part in ecclesiastical controversy on the side of Presbyterian Dissent.” So it writes—with a manifest sneer; the sting of the sentence lying, of course, in the tail. Like the “Professorial Liberals” when it describes it has “an æsthetic dislike to popular Scotch Dissent,” and rather than have a Nonconformist in Parliament who will vote straight, it will accept a Churchman whose academical claims are nil even although he professes to go in as the sworn henchman of Lord Beaconsfield.

We venture to affirm that the *Spectator* knows more about Dr. Anderson Kirkwood than it chooses to tell its readers. It has evidently procured its information from Gilmorehill, and the professors there are certainly better acquainted with him than to say that all his claims rest on his being “a respectable Glasgow lawyer.” For example now, would you suspect from what I have quoted from this nominally Liberal newspaper (which may be supposed to have an interest in strengthening its party), that the accepted Liberal candidate from Glasgow University was himself once a Professor. Would you guess that he is now (elected by acclamation in the General Council) a member of the University Court? Would you guess that he is a man of such high general repute that his judgment is relied upon by his fellow citizens in connection with almost every subject of

difficulty that happens to arise? I rather think not. It is the manifest design of the *Spectator* to discourage the Liberals in the approaching contest, and it damns with such faint praise the candidate brought forward in that interest that, unless its shameful suppressed design is fully exposed, it may lead some to commit a mistake for which they will be heartily sorry when they come to see the effects of it.

I shall not imitate the *Spectator* by unwarrantably disparaging the Tory candidate. I happen to know a good deal personally about both men, and I feel an interest in the success (each in his own line) of both. But I would never compare Mr. Watson with Dr. Kirkwood for a moment. Mr. Watson was an advocate struggling rather hopelessly with the stream when the Conservatives came into power, and he is the acknowledged inferior of half-a-dozen men on the Liberal side of the Bar. The fact of his being a cousin of the late Solicitor-General, Rutherford Clark, helped to bring him into notice; and, in short, in the absence of anybody better, he was pushed forward into the place which he now occupies, and which, I am very sure, his intimate friends never expected him to fill.

And what, then, are his claims? Here they are set forth by the *Spectator*:—"He has endeared himself to the Church of Scotland by assiduous attention to the business of its courts! . . . Both political and clerical Conservatism—the Conservatism of the Duke of Buccleuch and the Conservatism of the late Mr. Baird—are heartily in his favour. He has made no enemies in his Church by violent partisanship; men, and especially clergymen, of all parties feel grateful to one of the stoutest advocates of the measure for the abolition of lay patronage," and so on.

Observe, then, how the matter stands. On the one side is a lawyer, who is at the head of his profession in the greatest city of Scotland—whose academic capacities have been recognised, and his appointment to a professorship at one time, and his election as an assessor in the University Court at another—but who has the misfortune to be an office-bearer in the Free Church of Scotland; while, on the other, we have a second lawyer, whose elevation to his present position is a political accident—who has hitherto won no distinctions in Universities nor shown any interest in them—but who has "endeared himself to the Church of Scotland by assiduous attention to the business of its courts!" Which ought we to choose? Which does the Radical *Spectator* wish well to?

I leave the question unanswered; but I can guess what will be your conclusion if the Tory gets it. It will be this, that philosophical Liberalism—the Radicalism of the "Men of Culture"—is not a thing that can be very much trusted, and that the sooner we "cease from it" the better.

There was a meeting of bishops on Thursday at Lambeth to consider the question of ecclesiastical appeals under the new Judicature Act.

THE BISHOP OF CALCUTTA has been accepted by Archdeacon Johnson, formerly curate of Farnborough, near Leamington. He is a hard-working clergyman, and was held in great respect by his Warwickshire friends.

A PASTORAL has been issued by the Bishop of Manchester, stating that it has been determined to hold a "mission" in that parish for a period of twelve days beginning on Jan. 27, and ending on Feb. 7, 1877. The object of the mission will be to "awaken and enliven the spirit of true religion among us, and, God helping the work, to raise to a higher and worthier level the standard of our daily lives—to make these more pure, more consistent, more earnest, more peaceful; in a word, more Christ-like."

SPANISH INTOLERANCE.—The correspondent of the *Times* at Barcelona telegraphs that a Spanish Protestant in that city has just served a sentence of seven days' imprisonment in a dark cell for being a Protestant. The same correspondent says:—"As regards the Mahon scandal, the acts have been wholly misstated by the Government and the Spanish press. It is quite true that the Sub-Governor of Mahon did not enter a church; but as the Methodists hold all their services in school-rooms, and these were entered, the offence remains the same. Neither is it true in any sense that the Spanish Protestants in Mahon were conspiring against the Spanish Government, nor were they extreme Radicals. The whole inquiry has been suppressed by the Code de Torreno, Minister of Public Works, because it would not bear the light."

REFUSAL OF BURIAL.—A correspondent of the *Bury Times* at Stand, Lancashire, says:—"On Saturday last the body of a six weeks' old child, who had been christened by a Dissenting minister, was taken for burial to the parochial burial-ground at Stand Church, where the parents have a grave. The curate in charge asked the question, 'Has

this child been baptized?' and having been informed that it had been christened, but not baptized according to the forms of the Church of England, he refused to admit the body into the church, or to perform any service over it. The father—the mother was kept at home by illness—was shocked and overwhelmed with grief; though a strong man, he could not refrain from tears, but he quietly submitted to the dictation of the priest. It would have been if he had done otherwise. A service would have been performed, curate or no curate, consecrated ground or no consecrated ground, had the matter been known."

THE CHURCH MISSIONARIES IN CEYLON.—The *Standard* says that considerable interest is felt in the next meeting of the committee of the Church Missionary Society, when the question of the relations between the Bishop of Colombo and the missionaries of the society will come under discussion. The rule as to these relations will appear to have been founded on a memorandum of arrangement made between Bishop Wilson of Calcutta, and the society, which has no force of law, and which has only hitherto worked well because successive bishops (Chapman, Claughton, and Jermyn) have waived their rights, and by their conciliatory conduct not precipitated a difficulty which thoughtful men have long foreseen must, sooner or later, arise through missionary work (and the means for carrying it on) being undertaken by a body within the Church, but not the Church herself. A mass of correspondence has been printed for the use of the committee.

THE EVANGELICAL ALLIANCE.

The Annual Conference of the Evangelical Alliance was opened at Southport on Tuesday, that place having been selected this year in response to an invitation from the district. The practical labours of the Conference were preceded by a social meeting on Tuesday evening, at which an address of welcome to the various delegates was delivered by the Rev. Canon Clarke, incumbent of Christ Church, Southport, and chairman of the local branch of the Alliance. At the meeting on Tuesday morning the annual address, written by the Hon. and Rev. E. V. Bligh, of West Malling, was read in his absence by the Rev. E. Forbes, travelling secretary. The chief event of the day was the moving and enforcing by Dr. Rigg of the "Practical Resolutions," a duty which forms a part of every annual conference. In the course of his speech he expressed regret that in England especially social intercourse was so much limited by religious distinctions. Dr. Rigg also briefly alluded to the recent conference of bishops and leading Non-conformist ministers at Lambeth Palace, regarding that meeting as one conducted essentially in the spirit of the resolutions he was enforcing, and the frank fellowship of which might be looked on as one of the results of the growth of a wider charity in respect of all matters of religion.

The report for the past year was then read by the secretary, the Rev. James Davis, in the course of which the members of the Alliance were congratulated upon the increase of their numbers and the formation of new centres. Allusion also was made to the interest taken in the Alliance by the Queen and the Empress of Germany, as well as to the address presented to the Prince of Wales on his departure for India. A special reference to the interference of the Alliance on behalf of the Christians in Turkey called forth loud approval, the report claiming credit for the committee of the Alliance in having been the first, more than a year back, to call the attention of the Government to those persecutions which had recently created so profound a sensation in Europe. The Emperor of Germany had given great encouragement to the Alliance, and it was hinted that an international conference might be held at Berlin in 1878.

On Wednesday evening there was a largely-attended public meeting at the Town Hall, when the chief feature was an address from the Rev. James Stevenson, of Dublin, on "The power of the Evangelical Alliance, and how best to use it for local purposes." The Alliance, he said, had held out the hand to Christians everywhere; and, while believing that religious differences were unavoidable, it had sought to prevent their becoming marked with intolerance and bigotry. It was a union on this basis that gave the Alliance its power, and it was their duty to use that power for the spread of the Gospel. Mr. Stevenson was followed by the Rev. J. Chater, of the Southport West-end Congregational Church, who alluded to the work of the local branch of the Alliance in Southport; by Dr. Fisch, of Paris; and by Dr. White, from America, who spoke of the operations of the Alliance in France and the United States respectively.

On Thursday morning there was a devotional meeting, followed by a business meeting, when the chair was taken by Mr. Donald Matheson, who explained that the day's work was the discussion of the condition of Christianity on the Continent. The Rev. J. B. Paton, of Nottingham, read the first paper, on "The present state of Europe in relation to the spread of the Gospel." He said there were several momentous facts immediately present to which he would call attention. First, there was the extraordinary development and aggrandisement of the Russian Church, which might be viewed in respect of both its inward and outward aspects. That Church had swallowed up the Catholic Church, and compelled it to give place to a gigantic Jesuit society. This with regard to its internal develop-

ment. With reference to its external structure, it now sought, through the use of such means as were at present popular, to secure control of the secular power through the people, instead of, as in former times, through the Sovereign. Referring to the Old Catholic movement, he described it as being in a great measure, except in Germany, tainted with Rationalism; and expressed the hope that in Germany itself it might abandon mere negative protests, and go as a missionary among the people. Another important fact was that religion was now too powerful to be made an instrument of Statecraft; and the advantage arising from this was that though, on the one hand, the State had to keep religion in check, on the other hand it had been obliged to concede the right of independent existence to churches; and though they might have to complain of the support given by the State in these times to an irreligious education, yet in all these matters together lay a great opportunity for the extension of evangelical truth. As a third momentous fact, he might allude to the extinction of that transcendental philosophy which had encumbered Christianity so much in the earlier part of the century. Christianity, no doubt, had its philosophy, but Christianity was not a philosophy in itself; and there was at present a remarkable desire evinced for clear and distinct Evangelical doctrine. It would, then, be a good work for the Alliance to aid to the utmost of their power the struggling Protestant Churches on the Continent. It was a time of social enthusiasm as opposed to individualism, and he regarded Christianity as the true secularism of the time.

The Rev. Horace Noel, of London, insisted on the need of missionary work on the Continent, and recommended tract distribution as a most effective means of working. He concluded by moving a series of resolutions, regretting the inadequacy of the support the Alliance had received, and recommending co-operation with Continental Churches, and a general conference with regard to missionary work. These resolutions were seconded by the Rev. W. Park, of Belfast, and after a brief discussion, in which the Rev. G. Cousins, of Edinburgh, the Rev. Carr Glynne, and Dr. Willis, formerly of Toronto, took part, the morning Conference terminated.

On Thursday afternoon papers were read on "The State of Papal Europe," and "The Gospel among the European Jews." In speaking of the work done by the Alliance in Spain, M. R. St. Hilaire said that he had found all the upper classes infidels, and that all the infidel publications which had overrun France during the last century were now treasured up and read in Spain. Pastor Erdmann, of Elberfeld, Inspector of the Alliance for Germany, spoke of the religious and moral life of Germany as being on the decline, although, in many parts, Church work had been progressing. The Rev. R. S. Ashton compared the state of Europe now with what it was thirty years ago, and with respect to Italy and Spain, said they were then closed against the Gospel, while now there were at least 200 stations in those countries, with a Christian membership of nearly 10,000 persons.

On Friday morning a large company of the members breakfasted together in the Town Hall, where the energetic and public-spirited mayor of the town (Mr. Smith) presided. After breakfast a resolution was cordially passed expressing the acknowledgements of the Alliance for the hospitality and kindness of local friends in promoting the success of the meeting. In the course of the subsequent proceedings, the Rev. R. JOHNSON, Haverstock-hill, said that at its last meeting the Council of the Alliance authorised the secretary to prepare a statement which would be translated into several languages and widely circulated, narrating their action, with a view to protect Christians living under Turkish rule in Eastern Europe. Addresses were afterwards delivered by M. Rousseau St. Hilaire and the Rev. Dr. Fisch, of Paris; also by Pastor Erdmann, of Elberfeld. The Rev. Dr. MANNING, of the Religious Tract Society, London, moved the following resolution:—

That this meeting of Christians, assembled from various parts of the United Kingdom and from the Continent of Europe, take this opportunity of expressing the deep concern with which it has heard of the recent attempts to arrest the progress of evangelical missions in Spain; this meeting records its conviction that such attempts are opposed to the best interests of the people of that country, and to their fraternal relations with the peoples of other lands, which it is so desirable to cultivate and strengthen, besides being opposed also to the enlightened progress of civilised nations; and this meeting would earnestly pray that full religious liberty and toleration may be speedily granted to the Spanish people, and that what has happened may, under the overruling providence of God, be for the furtherance of the Gospel.

Concerning the cause of the recent reaction on the part of the authorities against Protestantism in Spain, he was aware, from his own personal knowledge, that another revolution was supposed to be due. (A laugh.) It was believed that some eminent men were in conspiracy against the Government, upon which the Government felt constrained to fall back upon the Ultramontanes, trusting to that party to pull them through. Then began a series of despicable, contemptible, petty persecutions, of which the nation at large was no doubt ashamed. The narrowest possible interpretation was immediately put upon the ambiguous terms of the 11th Clause in the Constitution with reference to religious toleration. This state of matters was pointed out to the British Foreign Secretary of State. Having already on his

hand the Bulgarian atrocities, Lord Derby simply advised that they should inform him of the details of any particular specific case of grievance that might hereafter arise, so that he might have a *locus standi* before the Spanish Government, and he would then make some representations on the subject. (Hear, hear.) It would be well, therefore, that all possible influence should be brought to bear on our Government, and that also of Germany, which was already acting in the matter. These new acts of petty intolerance in a neighbouring country were an experimental proof of the fact that, whilst the persecuting power of the Papacy was crippled, it still had the will and disposition to persecute. (Hear, hear.) On the motion of the Rev. Carr Glynn, of Wychempton, a unanimous vote of thanks was passed to the Right Hon. A. H. Layard, British Ambassador in Spain, for his efforts to promote civil and religious liberty in that country, and expressing a hope that he would continue his praiseworthy labours in the same noble cause.

The Rev. J. Davis said that, whatever might be the success of the Ultramontane pressure put upon the Spanish Government, religious intolerance and persecution met with little or no sympathy in the hearts of the people at large. (Hear, hear.)

At the afternoon sitting Dr. Ogle (Derby) gave an address on "The best means of using the Alliance for local purposes." The Rev. Dr. Manning followed with an address on the subject of modern controversies, and how best to conduct them without injury to spiritual life and Christian charity. The Rev. R. Brown (Nottingham) spoke upon "Lay work and lay workers in the Church of Christ." The Council of the Alliance for the ensuing year was then appointed, on the motion of Mr. S. Burne (London), seconded by the Rev. E. Forbes (Paris). The Conference shortly afterwards concluded. At a public meeting held in the evening, in the Town Hall, a resolution was passed expressing sympathy for the Christian sufferers in Bulgaria.

THE BAPTIST UNION.

AUTUMNAL SESSION AT BIRMINGHAM.

The Autumnal Session of the Baptist Union of Great Britain and Ireland was opened at Graham-street Chapel on Wednesday morning, and was attended by about a thousand delegates from various parts of the kingdom. At ten o'clock there was a devotional service, at which the Rev. W. Stevenson, M.A., of Nottingham, presided. Prayer was offered by the Revs. Messrs. Wilson and Stubbs, and after a brief address from the chairman, the devotional service was resumed. Amongst those present were the Rev. Dr. Landels (Chairman of the Union for the year), Mr. Justice Lush, Sir Henry Havelock, M.P., the Revs. J. Angus, D.D., C. B. Birrell, S. Green, J. Clifford, J. P. Chown, S. H. Booth, Arthur Murrell, Dr. Todd, Mr. S. R. Pattison, and Mr. J. P. Bacon, all of London; the Rev. H. S. Brown, and Messrs. A. Brown and E. Mounsey, of Liverpool; the Revs. J. P. Murrell, J. W. Thew, and T. Stevenson, of Leicester; the Revs. J. Stevenson, W. R. Stevenson, S. Cox, and W. Woods, of Nottingham; the Revs. O. Williams (Acorington), T. Barras (Peterborough), J. H. Millard (Huntingdon), J. T. Brown (Northampton), J. W. Ashworth (Bradford), G. Heister (Sheffield), J. Alcorn and E. Stevenson (Loughborough), Dr. Buckley (Orissa), J. Greenhough (Bristol), Benwell Bird (Plymouth), E. Edwards (Torquay), Dr. Thomas (Pontypool), the Rev. W. K. Armstrong (Tunbridge Wells), the Rev. J. H. Platten and J. J. Brown (Birmingham), Mr. J. S. Wright, Councilor Mitton, &c., Mr. R. W. Dale, the Rev. W. Williams, the Rev. R. Ann, and other gentlemen representing other denominations. When the preliminary service was concluded,

The CHAIRMAN (Dr. Landels) delivered the opening address. He commenced by saying that it was true of ecclesiastical controversy as of military movements, that to abandon a position and change their ground was a sign of weakness, and would be a confession that they had taken it up without sufficient foresight, and found it practically untenable. Having no such confession to make, he should not beat a retreat, and it seemed to him that the best course for him to take would be to make good the ground taken in a previous address. (Applause.) He could see at the present juncture nothing which they more needed, and which could prove more beneficial in its influence, than a clear and general understanding of the attitude which, as a denomination, it behoved them to assume towards other bodies with whom they desired to co-operate on terms of friendship, without bating one jot or tittle of their claims, or sacrifice their principles. Their position as Baptists was necessarily somewhat aggressive, not only towards other ecclesiastical systems which by their superstitions perverted the Gospel of Christ, but also to other bodies of Christians. While uniting with them in many objects, they could not suppress the principles which distinguished them from all others. (Applause.) They solemnly believed that their course of action was prescribed for them by the commandments of the Lord. They had not the liberty of those who believed that one mode of baptism was as valid as another; and to ask them to suppress their con-

victions for the sake of unity was an insult to their Christian conscience, the offering of which was incompatible with mutual respect and esteem. (Applause.) To suppress any truth which was given them by the Supreme Lord was to trespass against the highest authority, and would be a violation of the most sacred rights. Angry passions might be excited by their refusal to comply with the wishes of their neighbours in this respect, and charges of bigotry might be hurled at them for preaching what they believed to be right, but he exhorted them not to heed this. Never was there a time in the history of the church when their principles required to be more distinctly presented as an antidote to the prevailing errors. They sought the evangelisation of their country more than the spread of their principles, and in all their efforts they were confronted with gigantic and growing hindrances, with which they were compelled to deal, and to which their principles were the most naturally antagonistic. Amongst the hindrances to the spread of the Gospel was not only the worldly-mindedness of the higher and the ignorance of the lower classes, the speculative infidelity of the few or the practical infidelity which tainted the many, but the superstition which had recently sprung up amongst them, taking advantage of the shelter afforded it by the ramparts of the Church, which had been called the bulwarks of Protestantism. Ceremonies and doctrines had arisen which were as fitted to conceal the way of salvation as the worst mummeries of the Church of Rome; and not only to conceal the truth, but to render men impervious to its interests. He strongly condemned the progress of Ritualism in the Church. On all hands it was agreed that something must be done to resist its encroachments. No one could look upon it with indifference who prized the Gospel of Christ. With this concurrence of sentiment Baptists were cordially at one, and were ready as any to take part in dealing with the monstrous evil. To this end they could unite with their brethren of every name. The only stipulation was, that they should be at liberty to meet the foe in their own way, and fight him with their own weapons. They could only combat Ritualism successfully by the clear and bold enunciation of their distinctive principles. A Church which believed in the episcopal pretensions of the ordination service had no defence against Ritualism, still less power to purge itself of Ritualism, because all the parts of Ritualism could be developed from that service. On all matter of religious belief and practice they ought to appeal to the Word of God alone, and their distinctive principles struck the matter at the root. Ritualism had not a ground to stand upon. This adherence to their principles might expose them to censure, and their refusal to keep silence might be construed into a refusal to co-operate with Evangelical Christians; but he urged them to maintain their position, and not to treat their principles lightly. Woe betide them now if they did not seek to use the anti-Ritualistic feeling that had been aroused amongst Evangelical Christians. Taking this course need not deprive them of consideration and suavity for their neighbours. Meek they should be, but with all their meekness there must be no flinching. They must not sacrifice one iota of the truths which they held. Patient they might be in withstanding those who opposed themselves, but they must not degenerate into pusillanimity. It must be chivalrous patience combined with chivalrous courage. Catholic they ought also to be, as they claimed to be in strict accordance with Scripture. They should be so especially as they were assembled in a place distinguished for its catholicity, and were enjoying the hospitality of its inhabitants. After reminding them of the catholicity of the pastors of that chapel, including their lamented friend, Mr. Vince, he said he thought they would not overlook their noble examples. Their watchword at this time should be "Courage." He pressed them to have courage in supporting their principles, and victory would be theirs. The world was too much in need of guides to disregard the men who spoke to it with the accent of conviction. It might despise and persecute him at first, and the persecuted of yesterday became the prophet and the hero of to-day. Standing there in the town which Mr. Bright represented, and which was proud of having chosen him when another in a fit of blindness cast him off for his fidelity, thereby proving herself unworthy of the honour which his connection with her confessed—(applause)—need he remind them of the position John Bright occupied in the estimation of his countrymen as compared with thirty years ago? how the cause of the League, of which he was one of the foremost champions, had triumphed, how even his opinion of the Crimean war, which was once so unpopular, was now endorsed by the English nation; and how his fidelity to principle had won not only victory to his cause but covered him with immortal renown? (Applause.) And should he take another name more illustrious still, as showing how the men of earnest convictions, which they would not conceal, produced their impress upon the world? They had seen a statesman left without support, and consequently deposed from high office because instead of seeking to accommodate himself to the wishes and prejudices of others he dared to carry out his own convictions; and a political trickster, with no faith in anything but his own sleight of hand—but that was at a time when the nation had lapsed into a state of supineness and lethargy, when it had no heart for attempting anything great—a state in which even the foremost nations were

liable occasionally to fall. But when the nation's heart was stirred by the recognition of how unwittingly it had become implicated in a series of crimes at which the world shuddered, and it felt the need of energetic action to retrieve its character, who was the man to whom the people's eyes were turned as if by common consent? Not to a mountebank—(laughter and applause)—whose nonchalance and cool disregard for facts amused it in its lethargy; but to the conscientious, high-minded statesman, who cared more for the right than the expedient, who instead of trimming his sails to catch the breath of applause, kept his eye on the line of duty, whithersoever it might lead. The purest, the most devout, and most earnest statesman of modern times—Mr. Gladstone—(loud applause)—was the man to whom England looked to assist her in connection with these atrocities, and to shape her course out of an alliance by which she felt herself disgraced. (Applause.) He therefore urged them to take example and be firm to their convictions, not to compromise truth by making concessions in order to render their religion as entertaining as possible to the people. In conclusion, he said that if he had been too severe he prayed pardon. As to the substance of his remarks he must stand by them at all hazards. (Applause.)

On the motion of the Rev. JOHN HANSON, of Bradford, seconded by the Rev. J. P. CHOWN, a cordial vote of thanks was passed to the President for his address.

DEPUTATION TO THE UNION.

Mr. R. W. DALE, who was enthusiastically received, said he had an address to present to them from various evangelical bodies in that town. The address was signed by thirty-six ministers of various Evangelical churches in Birmingham—Congregational, Wesleyan Methodist, Methodist New Connexion, Primitive Methodists, Presbyterians, and others. Mr. Dale said he discharged the duty entrusted to him none the less cordially after listening to the address from the chair. He supposed he held the institution of infant baptism to be as dear and as sacred as Dr. Landels held the institution of adult baptism, and nothing he had heard that morning had shaken his convictions. (Cheers and laughter.) He could never see the strength of their position, and had always seen the strength of his own. (Renewed laughter.) He was content to leave them in their darkness until they approached nearer the millennium, and when all other errors and heresies were finally swept away, then they would attempt to enlighten the Baptists. (Laughter.) The address was as follows:—

We ministers of various Evangelical Nonconformist churches in Birmingham desire to be permitted to express our cordial affection for the churches represented at this meeting of the Baptist Union of England and Wales. We acknowledge with gratitude to God the fidelity and zeal with which the churches represented in this assembly have asserted through many generations and in evil times the great truths which are the common inheritance and trust of Protestant Christendom; and we rejoice to believe that in our own days this fidelity remains unshaken and its zeal unquenched. We cherish with a reverence and admiration equal to your own the memory of the genius and the eloquence of your great preachers. We are not less indebted than yourselves to the sagacity and learning of your eminent theologians. We can never forget that it was by the faith and ardour of men who less than a century ago were ministers and members of churches belonging to this Union, that Evangelical Christians in this country were recalled to the great duty which they had strangely neglected, of establishing Christian missions in heathen countries. By one spirit we all are baptised into one body; and whatever ecclesiastical and theological differences may make it expedient that we should be organised, temporarily, at least, into separate religious communities, it is our common endeavour to get the will of God done on earth as it is in heaven. Your life is our life; your strength is ours; and no trouble can come upon you which does not bring trouble to ourselves. Accept the expressions of our fraternal confidence and esteem, and of our earnest hope that in your present meetings you may receive large accessions of light, and strength, and joy from Him whom we all acknowledge as our Lord and our God, the sacrifice for our sin and the example of our holiness. Brethren, may the grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Ghost, be with you. (Loud applause.)

The Rev. W. WILLIAMS said he was there to bring them the greetings and welcome of the Methodist Churches of Birmingham. He represented from fifteen to twenty ministers, and a large number of members of Wesleyan Methodists, and perhaps his brethren there belonging to other Methodist bodies would allow him to say that he represented them likewise. He believed they were all of one heart and one soul in giving the members of the Baptist Union the right hand of fellowship.

The CHAIRMAN, in responding to the gratifying address presented, said he much regretted that Mr. Dale showed no inclination to join them, for hardly any one would be more thoroughly welcome. (Cheers.) He was extremely thankful for Mr. Dale's promise of enlightening them after all other heresies were swept away. He was afraid the day was far off for his being able to try his hand at that work, and he was not sure that he would be very successful if he did. (Cheers.) With regard to their own principles, all they asked was for liberty to maintain, and defend, and propagate them when they thought duty called. That granted, they did not know the slightest difference between Congregationalists, Baptists, Presbyterians, and Methodists.

THE EDUCATION BOARD.

The Rev. S. GREEN read the report of the Education Board, in which it set forth that the board

was formed for the purpose of aiding Baptist ministers of good standing in the cost of educating their children. Nearly 190 applications had been brought before the society, and they had been carefully considered. The board invariably required that parents should bear part of the cost incurred, except where, as in day schools, that cost did not exceed 7*l.* 10*s.* per annum each child. There were forty-one children now at various schools under the board's patronage. The board acknowledged the sympathy and aid which friends had given, and appealed for increased aid.

THE PASTOR'S AUGMENTATION FUND.

The Rev. H. C. LEONARD read the seventh annual report of the Augmentation Fund Society, in which the committee stated that help had been extended to every English county and to many Welsh counties. Including the present year, upwards of 13,000*l.* had been divided amongst more than 200 pastors. The number of churches applying for aid had steadily increased year by year, from 23 in 1870 to 180 in 1876, and not one of these appeals had been rejected for want of funds. During the last year the number had increased at a more than usual proportion, and although the sum actually in hand—viz. 3,460*l.*—was scarcely sufficient to meet all applicants, the deficiency was one which it was hoped might easily be made up. All that was needed was that what had been done by the few should be attempted by the many. In accordance with the resolution agreed to by the society in April last, the work henceforth would be undertaken by the Baptist Union, the committee and officers, however, remaining in office during the coming year. The committee appealed for further support from the denomination generally.

THE ANNUITY FUND.

The Rev. CHAS. WILLIAMS gave a brief abstract of the report of the Annuity Fund for the support of superannuated ministers, and of the widows of ministers, with which there is reason to expect that the managers of all other such funds may unite. For some months they had been canvassing the denomination for the Annuity Fund, and into that work their president had thrown all his energies. It was owing mainly to what Dr. Landels had done that he was able to report promises to the amount of 20,907*l.* (Cheers.) They needed 30,000*l.* more, and intended to get it during the next six months. (Cheers.) They had already eighty-eight applications to become beneficiary members, and hoped soon to admit them. But at present their great object was to complete their guarantee fund of 50,000*l.* He himself enjoyed begging vastly; and should he be put out of his stewardship, he would not be ashamed to beg. (Much laughter.)

Mr. E. S. ROBINSON, of Bristol, then moved,

That the Assembly receive and adopt, with special gratification, the reports now presented from the Board of Education, from the Society for Augmenting the Incomes of Pastors, and from the Annuity Fund, and earnestly commends them to the sympathetic consideration of the Baptist denomination, in the confident hope that the support given to these funds during the next year will enable them to meet, in a satisfactory manner, the increasing and pressing claims upon them. There were, he said, some eight societies in existence for the purpose of securing annuities to Baptist ministers, and there was naturally a somewhat conservative feeling amongst those who managed them. He hoped, however, that the churches would make the annuity fund so large and handsome in its amount as would remove any feeling of diffidence or fear as to their power to grant the sums proposed in the schedules as framed by the actuaries entrusted with the business. (Hear, hear.) The speaker proceeded to refer to the great centres of industry, like Birmingham, and to the prosperity of so many in these places who were associated with them, and to ask if they adequately recognised their responsibility. So many seemed to forget that when their income increased it was their duty to recognise their liability to the Lord's cause. The weak point of their societies was that these men, who should multiply their subscriptions of twenty years ago by ten, were keeping on at the same amount, or, if not, only increasing them to a very small extent. When a man became a Christian, should not the Christian change his heart, and in changing his heart, change his conduct? A man who was in the possession of several thousands a year, and only giving two or three guineas a year to the missions of the Baptist denomination, would see that he was not doing what he ought to do. He trusted that their annuity fund would be largely and liberally supported. (Cheers.) Mr. Bacon, of London, in seconding the motion, said the denomination was under deep obligations to Mr. C. Williams, Mr. Leonard, and Dr. Landels. After some remarks from Mr. BONSELL and the Rev. W. SAMPOY, of Folkestone, Mr. WOOD said that as he understood, a minister over a certain age must pay a large sum down. Many could pay an annual subscription who could not pay a larger sum; and he wanted to ask whether they could be admitted under that age or pay down a larger entrance-fee. The Rev. C. WILLIAMS explained that was simply a question of actuarial calculation. An aged minister who wished to join the fund would either have to pay the sum named or the yearly actuarial value of the sum named. There had, however, been no such application as the one referred to. The Rev. R. WALLACE, of Tottenham, thought there was one defect in the scheme. It appeared to him that this fund for the relief of aged ministers, unless some steps

were taken to help the aged ministers, would be a fund not for aged ministers, but for young ministers. The former could not join it on account of the large sum necessary to be raised in order to join it. THE CHAIRMAN said it should be borne in mind that all the society had guaranteed in its table was 15*l.* per annum to the retired minister, and 10*l.* to the widow, and with the fund in its present condition, there was not much prospect for a minister to get that. If 50,000*l.* were obtained, he would guarantee that there would be a good many ministers applying. ("Hear, hear," and laughter.) He urged upon the brethren present the necessity of offering facilities for arranging for meetings with the representatives of the fund, and that they should show more interest in it. A fund was wanted that would yield something like 50,000*l.* or 55,000*l.*, and then the ministers would get something worth having. What was wanted was promises, and the money could be paid in any time afterward. If he knew the brethren he could get the money out of them, but he did not. (Laughter.) He had got 500*l.* from a gentleman the previous day by knowing his means. (Applause.) There were also two or three gentlemen who, when they saw the advantages of the fund, promised to raise their subscriptions from 100*l.* to 250*l.* (Renewed applause.) Mr. J. C. WOODHILL promised a donation of 250*l.* in aid of the fund. (Applause.) The Rev. H. WILKINS, of Cheltenham, thought that they could, as ministers, raise a large amount of money, and if 500 brethren had already engaged to raise 10*l.* each, a much larger number could surely promise to raise the same amount each during the winter months. Mr. CORY, of Cardiff, was quite convinced that each of them could raise 10*l.* with the greatest ease imaginable, and many of them in humble spheres of usefulness might augment the amount. If they were a little short in their amounts he would willingly contribute to make up the deficiency. (Applause.) THE CHAIRMAN said that the 10*l.* scheme was a splendid one; but they ought to get the large sums first, and the 10*l.* could be raised afterwards. The resolution was then put, and carried unanimously.

On the motion of the CHAIRMAN, a hearty vote of thanks was accorded to Mr. Williams for his services on behalf of the fund.

THE TURKISH ATROCITIES IN BULGARIA.

Mr. COOKE (Bradford) moved the following resolution:—

(1) That in view of the recent atrocities in Bulgaria and the adjoining provinces, the complicity with them of the Turkish Government, and its evident powerlessness to prevent their repetition, this Union expresses its horror of these outrages, and its regret that the action of the British Government has, throughout, displayed inadequate appreciation of the enormity of these crimes, and of the hopeless oppressiveness of the Ottoman rule. (2) This Union would regard any settlement of the question which did not secure for the afflicted provinces a practical independence of Turkish authority as a violation of justice, and as tending to prolong one of the worst oppressions under which any nation has ever groaned. (3) The assembly, therefore, hereby resolves to petition Her Most Gracious Majesty to summon Parliament forthwith, so that the future action of the Government may be in accordance with the feeling of the nation, and it meanwhile urges on all the churches to endeavour, by their generous gifts, to mitigate the distresses occasioned by this war, the most liberal and extensive help being absolutely necessary for their relief.

In the course of his remarks he said the Government had conducted themselves in such a way that they were not fit for the confidence of the country. Let them look at the levity of Lord Beaconsfield on this question. His object throughout life had been position, his ambition was unbounded. He urged them to ask for an autumn session of Parliament in order that the voice of the country might be heard, and that the Cabinet might be guided by it. (Applause.) Mr. NICHOLSON (Plymouth) seconded the resolution, and said that if the men who were now in place were their only ground of reliance and hope, then they were without hope, and were of all men most miserable. (Applause.) He described the Premier as a political harlequin, a thing of all colours. That such a man could be recognised as the leader or guide of popular opinion he could not understand. Let their voice be added to the thousand other voices which had been raised at to the policy of the Government, or rather their want of policy. (Applause.) Dr. WALLIS, in supporting the resolutions, said that Lord Derby had proved himself incompetent to deal with the question. (Applause.) After further discussion the resolution was adopted.

It was then unanimously decided that the next autumnal session of the Union should be held at Newport (Mon.). This concluded the proceedings. The members of the conference afterwards dined together at the Town Hall, at which place a public meeting was held, as reported in our Supplement.

The second public session of the Union was held on Thursday morning in Graham-street Chapel, Dr. Landels presiding. There was again a large attendance of delegates and friends. The proceedings were opened at ten o'clock with a devotional service, after which

RELIGIOUS LIFE IN THE RURAL DISTRICTS.

The Rev. J. CLIFFORD read a paper on this subject. He said that he should deal with four groups of facts—(1) those specially relating to Baptist churches in villages and small towns; (2) such as spring out of the operations of the Free Churches in the same thinly populated areas; (3) those due to the presence and action of the Parlia-

mentary Church; (4) such as inhere in certain laws relating to land and the condition of the agricultural labour market. In the course of his remarks he said there were villages where the State Church was a wise and consoling mother, and where the Free Churches wisely and lovingly co-operated against the common foe, and religious life was generous and high-toned, manly, and useful; and there were villages in which Nonconformity failed to present a strong and united front to her implacable enemies, and where the dominant church had destroyed every vestige of human liberty, turned the guns on the parochial bulwark of Protestantism, and converted it into a depot for Papal mummeries and Romish follies, and in numberless other ways outraged the human conscience and corrupted the Gospel of Christ. If they measured their churches by what they endured, many of them would carry the palm for Puritanic courage and zeal. But they paid a high price for their fidelity. The struggle for existence was becoming more and more keen. Science was improving man out of the agricultural village, and substituting machines which did his work better and in less time. The most popular and in some districts the only available solution of the labour question was the unfortunate one for England—the emigration of the men and women. Their churches were the first to suffer from that exhaustive process. Whilst the population was being gradually thinned, the remnant had a more desperate fight every day. It was intolerable that the landowner and the squire, the justice of the peace and the priest of the church, should form a confederacy to close the chapel doors and stamp out the hated pestilence of Dissent. Protestant clergymen resorted to the tricks of the confessional for a ritual to save men from the perils of schism. They emptied their chapels with the lever of parochial charities, forged fetters for human minds out of the beneficence of their forefathers, muffled the parental conscience with the garments of a clothing club, and used the whip of the magistrate to lash an unwilling people to church. He could add undeniable proof of the incessant, severe, and vexatious persecutions to which their churches were exposed. What, then, was to be done? The plan of grouping together some churches under one efficient pastor, assisted by local preachers, worked admirably at Barton Fabis, Leicestershire, and Cheddar, Somerset. It was also important that the young should be trained in their distinctive beliefs, as it was also important that the larger town churches should show an active interest in the spiritual condition of adjacent villages. To do this work effectually they needed to make larger use of the gifts of the church. Every town church should have its body of village preachers. He was certain that as Baptists they failed to develop the preaching power in their communities. He urged the need of unification. The adoption of a principle of consolidated work—carrying on the details of their evangelising operations through separate churches, county associations, and the like, but devolving the chief direction of affairs, the distribution of the funds, and the general control, upon the Baptist Union—would be an immense gain in many ways. He also urged the importance of colportage work for the whole of the rural districts of England. Ignorance was one of their foes. Ritualism fattened upon it, and tyranny was nourished by it. The villages needed light, and were beginning to look for it with avidity. He exhorted them to go forth with their army of colporteurs, and imitate the admirable work which Mr. Spurgeon was doing. With regard to the Free Churches in thickly populated areas, it was notorious that there was a waste of evangelising power, and a flagrant surplus of machinery in one spot. Some districts suffered from lack of Free Church life. Working power was wasted, and money was not put to its best use. Ministers were soured by defeat, and starved for want of food, and Nonconformity was scandalised. More than ever was concerted action needed. The clergy had adopted the principle of extermination. In part of Norfolk this principle had been carried so far that a Churchman had been substituted for every Dissenting farmer on the estate—thus emptying the Independent chapel. He pressed them, therefore, to take concerted action to rescue Nonconformity from this persecution. The urgency for this became more apparent when they considered the painfully deteriorating effect of the State Church, as such, and part from its attitude towards Dissent alone. He acknowledged many noble examples of true godliness and piety in that Church, but the large induction of facts compelled him to say that the influence of the Parliamentary Church upon the village population had in it more of evil than of good. The Establishment had not only as a Church failed to secure healthy spiritual life, but it injured and thwarted the best life of the nation. It was a huge incubus on liberty. It was based, by the confession of the Bishop of Peterborough, on "religious inequality." The evils arising from State-enforced religion were increasing, as in the spread of Ritualism. Let it be distinctly understood that their quarrel was not with the Church but with the State. They were not requesting the aid of Lord Beaconsfield—that Mephistopheles of politics—to suppress Ritualism; they merely demanded that this Ritualism should cease to be armed, supported, and enforced with the State's authority. It was as a State Church that its influence for evil was foremost, and therefore it was one of the first duties of the Union to seek, with increasing zeal and determination, the total and immediate separation of the State from the Church. With regard to the land laws and the

labourers, he assumed that the spiritual life of a people was determined by the character of their dwellings, and the means of living open to them. Injustice bred irreligion; bad laws helped to make bad and weak men. He referred to Mr. Joseph Arch as an authority for the sufferings of the agricultural labourer, and spoke approvingly of the reformation he had inaugurated. They must not fail as Baptists to help the cause, and win the sympathies of the agricultural population. Let them help them, and the farmers who suffered with them, to carry out the programme of "free land"; to secure a fair representation in Parliament; to diminish the number of public-houses; to transfer their club and other meetings from drinking establishments to halls and schoolrooms; to liberate the education of their children from the exasperating influence of clericalism. Let them liberate the labourers from unjust laws and hurtful conditions, the Church from the fetters of the State. In conclusion, he referred to the worthies of their Church who had come from the rural districts, alluding to their largeness of heart, sweetness of strength, gentleness of judgment, charm of humour, and winning unselfishness. (Loud cheers.)

The Rev. G. W. HUMPHREYS, of Wellington, then moved:—

(1.) That the best thanks of the session be given to the Rev. J. Clifford, LL.B., for his able paper, and that he be respectfully requested to allow it to be printed and published under the direction of this committee. (2.) That this Union is deeply impressed with the immense value of the work done by the churches in the rural districts, and strongly sympathises with them in the increasing difficulties they have to encounter. That it be an instruction to the committee to keep steadily in view, and as opportunity offers by all means to seek, the concentration of the power of the churches on the evangelisation of the country under the direction of this Union. The promotion of colportage work and concerted action with other free churches in thinly-peopled districts, so as to avoid the waste of power; to bring the influence of the Union to bear on the improvement of the condition of the agricultural labourer, as well as to obtain the speedy separation of Church and State.

In the course of his speech the rev. gentleman detailed various cases of intolerance or persecution in the rural districts as the result of his own recent inquiries. In two cases houses had been, after considerable negotiation, refused to an eminent member of their denomination solely on the ground that the applicant was a Nonconformist. In another case a farm was refused, the owner telling the applicant that he was going to have a clause inserted in the lease that the tenant must go to church. A skilful man was refused employment because he was a Baptist, and would not go to church. He was sent adrift, and shortly afterwards his child died, and the clergyman of the parish refused to bury the child. The man appealed to the Bishop of Hereford—he mentioned the name because he thought they ought to shame these people by exposure—and he was sorry to say that the bishop sustained the vicar, and the poor man was obliged to take his child to a Nonconformist burying-place a long distance off. After referring to other cases, the speaker said he had a great deal of correspondence in his pocket illustrating these things, and an earnest Evangelical in the West of England had said he could give heaps of facts to the same effect. They ought, therefore, to be much indebted to Mr. Gervase Smith, the late president of the Wesleyan Conference, and to Mr. John Bright for their exposure of cases of persecution. He hoped this exposure would be continued until the last remnant of this persecuting spirit perished in some obscure corner, never to be recalled. Brethren in their country places suffered persecution of this sort, having nobody to appeal to except some generous-hearted, noble, courageous deacon; but they wanted a body that would take up the matter and dispose of it, and, if need be, go into a court of law, as the Wesleyan Conference did to sustain Mr. Keet. They might organise some committee, such as the Birmingham Nonconformist Central Committee, to which an appeal might be made, and from which help might be obtained in all cases of persecution. (Cheers.) Let all the village pastors feel, not simply that the ministers and deacons of large towns and large churches lived within six or seven miles of them, but that there was a very close sympathy between them. (Cheers.)

The Rev. J. T. BROWN, of Northampton, very cordially seconded the resolution, and thought they were indebted to Mr. Clifford for a very valuable paper, and he hoped practical good would come from it. He feared their fellow Christians in towns hardly felt their obligations in relation to the villages, and to the noble men who were doing noble work there. He should like to see his town friends visiting the villages to show the spirit of their Master by friendliness towards His people. He had a word to say to deacons. The payment of their ministers' salaries punctually would be in many cases a great boon. In his belief there was no church but what, with a little more careful organisation about money matters and regularity in collecting little sums and bringing all littles to bear, might not do better than they did at present. He thought deacons should also have more courage and not give way to despondency, but put spirit into their ministers.

Some further discussion took place, chiefly in reference to Mr. Arch's letter. Mr. Brough, of Huntingdon, thought the union would not endorse all Mr. Arch's teachings, and he recommended the union of small places of worship there with some

chapel in an adjacent town, so that the whole work might be carried on under the supervision of, and be backed up by the strength of, the larger church. This plan had been successfully tried in Huntingdon. The Rev. F. Trestrail strongly supported this suggestion. Rev. D. Wilshe, of Prickwillow, near Ely, as a minister in an agricultural village, strongly disapproved of the teachings of the delegates of the Agricultural Union. Rev. W. Whale, of Ipswich, considered that superstition was the rock ahead of the village churches, and not the scepticism which prevailed in large towns. Eventually the following addition to the resolution was moved by the Rev. J. T. Brown:—

That the sub-committee be appointed to inquire into the religious condition of the agricultural counties, or some few of them, with a view to suggest modes of church action.

This was accepted by the Conference, and the resolution thus amended was agreed to.

NATIONAL ELEMENTARY EDUCATION.

The Rev. T. V. TYMMS (London) proposed the following resolutions:—

(1.) That, in the judgment of this assembly, the Elementary Education Act of 1876 is unjust to Nonconformists, and prejudicial to the interests of national education, inasmuch as it shows great favour to denominational schools, which are almost wholly in the hands and under the control of the clergy of the Established Church; tends to demoralise parents by encouraging them to seek pecuniary help, even at the sacrifice of their conscientious convictions, for the education of their children; gives the management of schools, with power to compel attendance, to the Guardians of the Poor and others not elected with reference to such duties, and not properly responsible for the discharge of them; prepares the way for the dissolution of existing school boards; and, generally, is calculated to retard instead of advancing the establishment of a sound system of national elementary education. (2.) That for these reasons the Assembly cannot accept the Act of 1876 as a satisfactory settlement of the principles on which the elementary education of this country shall be permanently based; and having little confidence in the effectual working of any conscience clause, anticipates the continual recurrence of cases of oppression towards Nonconformists, and recommends the immediate formation of vigilance committees in connection with every district association.

The speaker, in the course of his remarks, said he desired to recognise the position which Birmingham had taken in this matter. They were indebted to the town for having taken the foremost position, and for sending such noble representatives of Nonconformist principles and of religious equality to speak for them in Parliament. They were indebted to them also for the practical way in which they had provided a demonstration of the falsity of the charge that secular education administered by a school board was necessarily a godless education. (Applause.) The Rev. J. DREW (Margate) seconded the resolutions.

The Rev. C. H. SPURGEON supported them. He said he rejoiced to hear of what had been said about colportage, as he believed in that lay some strength for reaching the scattered cottages and village. He pointed to the success which had attended the colporteurs' labours, with whom he had been associated. They would be very glad to continue that work, or to hand it over to the Union. But somehow or other they must get the Gospel all over England. They must die poorer than it should not be done. All honour to those brethren who could preach the Gospel on 50l. a year. Honour too, perhaps, to those who paid them 50l.; more honour when they gave them 60l. (Laughter, and "Hear, hear.") They talked of aged heroes; but the day would come when they would talk about the heroic actions of the village preachers, who dared to confront all sorts of superstitions and tyranny, and yet maintained the Gospel. He thought they had some few grievances, but they did not come to much; they had to look out that they did not come to more. This school board business was now beginning to assume a very dark shape, and it behooved them to have a Committee of Sufferings, like the Society of Friends, who should constantly report cases of persecution. For his part he wished they had an Anti-State Church Society. He should belong to the Liberation Society, but he had marked this—that when first the Anti-Slavery Society was religious it won the day, but very little progress had been made in setting free the slave ever since the political side had been taken up. He wanted the Liberation Society to work the political side; but they ought to have a society to work the religious side of the question—to fight the Church of England, to put down errors and falsehood, to assail it in the various ways in which it was adulterating the Gospel of Jesus Christ, and to expose cases of oppression. He wished there was a league of Christian men. Of course, the Liberation Society could not be religious; that was not its object. Its object was political. They, as religious people, had a spiritual power to fight against—the vast power which their forefathers fought against, and which they must fight against with the same zeal. They wanted more of the revival spirit. Baptists must not be in the second rank, but they must come to the front, in heart, and soul, and strength. He congratulated the Baptist denomination upon the position they occupied, and expressed a hope that their wealthy people would come forward and assist them more than they had done. He urged them to continue their exertions. The heart of Old England was still sound towards the Gospel, and if they would only still carry their light, they would find that the darkness would fly before it. (Applause.)

The resolutions were carried.

INTEMPERANCE.

The Rev. W. SAMPSON (Folkestone) moved:—

That this assembly, regarding intemperance as a great and wide spread evil, ruinous alike to the bodies and souls of men, and observing with grief its prevalence in the United Kingdom, hereby declares it to be the solemn duty of its members to do all in their power for the suppression of this vice.

The Rev. W. BARKER (Hastings) seconded the resolution. Addresses were presented from the Birmingham Auxiliary of the United Kingdom Alliance and from the West Midland Temperance League, offering a welcome to the Union, and supporting the principles of temperance.—The resolution was carried unanimously.

THE CONTAGIOUS DISEASES ACTS.

The following resolution was proposed by the Rev. F. TRESTRAIL, and seconded by Mr. LEWITT, of Worcester.

That in the judgment of this assembly, the Contagious Diseases Acts are highly immoral, unconstitutional, and unjust, and ought to be repealed. And therefore this assembly is of opinion that it behoves the pastors, deacons, and members of the churches heartily to co-operate in every constitutional effort to remove these laws from the statute book of the realm.

The resolution was opposed by Dr. WILLIS and by Dr. BATHEN, but it was carried with a few dissentients.

VOTES OF THANKS.

A cordial vote of thanks was passed to the various churches of Birmingham who had entertained the ministers and delegates, and particularly to the Revs. J. J. Brown, H. Platten, Mr. J. S. Wright, and the Executive Committee for the effective arrangements which they had made for conducting the business, and for the comfort of the visitors. This concluded the business of the Session.

In the evening the Rev. C. H. Spurgeon preached to an overflowing congregation in Graham-street Chapel, his text being taken from 1 Samuel xvii. 47, "The battle is the Lord's."

BREAKFAST AT THE QUEEN'S HOTEL.

On Friday morning some sixty or seventy members of the Baptist Union were hospitably entertained at breakfast at the Queen's Hotel by the Mayor (George Baker, Esq.) Among the guests were Sir Robert Lush, Revs. Dr. Landels, C. H. Spurgeon, H. C. Brown, Dr. Thomas, Dr. Davies, W. G. Lewis; Messrs. J. S. Wright, C. T. Shaw, Thomas Adams, &c., &c. The Mayor expressed the pleasure it gave him to welcome so many of the Baptist body as his guests, and referred to the many occasions on which the Society of Friends and the Baptists had worked together for philanthropic and religious ends. Dr. LANDELS acknowledged the generous welcome and hospitality with which the Union had been received in Birmingham by all sections of the community, and referred to his residence in this town, and the many advantages which he had derived from it. Messrs. Jenkyn Brown, H. Platten, and J. S. Wright expressed the pleasure which it had given the Birmingham people to welcome the Union, and acknowledged the hearty assistance they had received from all classes in entertaining the guests. Sir Robert Lush, Revs. C. H. Spurgeon, and H. T. Brown addressed the assembly; and a most pleasant meeting was closed by the Mayor wishing his guests "Farewell."

CONGREGATIONAL UNION OF ENGLAND AND WALES.

(From our own Correspondent.)

BRADFORD, Tuesday.

It is nearly a quarter of a century ago since the Congregational Union last held its autumnal meeting in this town. And what changes that period has witnessed! How altered is the aspect of the principal streets, and how many are the signs—in palatial public edifices, and almost palatial mills and warehouses, in places of worship, and in widened streets—of the enterprise and public spirit of its inhabitants! There have also been other changes, which, although they have come in the course of nature, inspire sadder feelings; for most of the leading Congregationalists who figured at the last meeting are no more with us. Dr. Harris, the chairman, and John Angell James, the preacher, with Drs. Vaughan, Binney, Smith, Campbell, Massie, and Halley, have gone. So too have the Rev. Messrs. Glyde and Scott, two of the three ministers who sent the first invitation to the Union; while the third, the Rev. J. G. Miall, has retired from the pastorate. Then there were some 300 or 400 delegates; now the number approaches 1,000, and hospitable as Bradford is, it is obliged to draft a number of them to the towns which lie close round about.

The arrangements made for the convenience of the visitors seem to be as near perfection as they well can be, and everything in the way of mental and bodily gratification that can reasonably be expected has been thought of; and, so far as matters have proceeded, the machinery works smoothly, and there are indications of mutual satisfaction on the part of both hosts and guests. Even the weather has improved at the right time—the previous flood of rain having ceased, and a fresher

air being breathed than the vapour-bath atmosphere which made the early days of October so oppressive.

The proceedings of the Union commenced last night with a largely attended service at Salem Chapel, of which the Rev. J. G. Miall was, and the Rev. T. G. Horton now is, the minister, and the preacher was the Rev. C. Wilson, of Plymouth. This morning the first meeting of the Assembly was held in Horton-Jane Chapel (Dr. Campbell's), a modern and very large and handsome building. Indeed, I think it is the largest place in which the autumnal meeting has been held, and from its loftiness, as well as spaciousness, it was possible to sit at the whole of the morning's proceedings without any discomfort. Large as it was, it was filled, both on the ground floor by the members of the Union and in the galleries by the visitors.

After a short devotional service, the first item on the programme was, of course, the address of the Chairman, Dr. Aveling, which occupied what, unfortunately, as I think, seems to be now the orthodox time for a Congregational Union Chairman's address—about an hour and a-half. It will be remembered that in May the Doctor took as his topic "Within the Fold," and dealt with certain things pertaining to the internal relationship of Congregational churches. Now he chose as his theme "Outside the Fold," dealing with the relationship of the churches to other churches and Nonconformist bodies—to Episcopalians and to society at large. It was a wide circle, and presented more subjects than could be handled with effect in one address, and one result was an appearance of incongruity and an absence of the unity which so greatly adds to the effectiveness of such a discourse.

As your columns will, no doubt, give a sufficient summary of the address, I need refer only to certain points, and to the effect which they produced on the audience. The passage on the interchange of pulpits with Episcopalians had a look of incompleteness; while the eulogium pronounced on the Evangelical Alliance fell decidedly flat. Dr. Aveling spoke highly of the fraternisation witnessed at the New York Conference, but forgot that it could be displayed there only because America is without a Church Establishment. He condemned very strongly the caste feeling which lies at the bottom of clerical opposition to the Burials Bill, and elicited much laughter by his comparison of the clergy with Haman in his wrath at the honour done to Mordecai. He was also loudly cheered when he bade the bigots of the Church of England take warning from the fate of its Irish sister, declaring that they might expect soon to hear the ominous words, "Behold the feet of them which have borne thy husband are at the door, and shall carry thee out." One part of the address dealt with the inadequate support afforded by Nonconformists to their own literature and periodical press, and he mentioned a pleasing fact, which should be suggestive also, viz., that each New Year's morning for thirty years he has received a present of suitable books from his Bible-class. Another statement, interpolated by the chairman, lugged in by sheer force, it seemed to me, was heard with surprise. He was adverting to the management of the Young Men's Christian Association, and advised carefulness, lest histrionic representations might lead to a taste for the theatre. He wished to contradict publicly what he had been obliged to contradict many times in private, that Mr. Irving, the actor, was his son, "for he is, not and never was!" And he added the information that Mr. Irving is really the son of Mr. Broderick, of Bristol. Commercial morality, and the churches, and politics had to be passed over, though there were effective glances at the Slave Trade Circular and the Turkish atrocities. A sarcastic allusion to the "new-fledged earl" was received with a shout of approval, and a yet greater one followed his high commendation of Mr. Gladstone, to whom he applied Milton's apostrophe to Cromwell. Allusions to Popery and education closed the address, the Doctor reproducing, *appropos* to the last-named question, some poetry of his own written thirty years ago, when Sir James Graham's Bill was before the country.

There was very little business of a preliminary kind to stand in the way of the resolutions on the programme, but two amendments made by the secretary were significant, as showing the effect produced by certain discussions last May. One was, that the proposal that the Union should take possession of the *Congregationalist* and the *Christian's Penny Magazine* is withdrawn: the other that the mode of choosing the Union committee is to be somewhat altered. There will be a larger field of choice, and the members, as well as the committee, will have the opportunity of nominating.

Not long ago the advocates of temperance had a difficulty in getting a hearing for the subject at the Union meetings—the difficulty arising, chiefly, from the fact that it was feared that the question could not be discussed without great heat. In May, however, a whole sitting which was special was devoted to the topic, and to-day it was the subject of the very first resolution, the object of which was the appointment of a special committee to consider in what way the Union and the churches can best promote "a

true temperance reformation." It was moved by Dr. Raleigh—who commenced by slyly saying that he was one of those neglected city ministers who were asked to do something for the Union only once in ten years! He read a paper—which was short and perhaps slight, but weighty and judicious. He vindicated the right of individuals to determine their own course in regard to total abstinence; but insisted that something would, and ought to be done to check the growth of intemperance. He thought there might be greater firmness in pulpit teaching, and that there should be increased carefulness, and a movement along the line of greater abstemiousness. Replying to Bishop Magee, he said that, given a sober England, and it might be trusted to look after its liberty.

The Rev. A. Holborn and Alderman Manton, who followed, dwelt rather on facts showing the growth of intemperance, and certainly described some most painful facts. There was no opposition to the motion, the Rev. L. L. Bevan, speaking on behalf of the total abstinence section, heartily accepting it. In that respect they showed greater practical wisdom than at the May meeting.

The rest of the sitting was occupied by the education question; two strong resolutions condemning the new Act being proposed. The mover and seconder—the Rev. J. Wood, of Leicester, and the Rev. B. Waugh, of Greenwich—being members of school boards, spoke as practical men, and made very useful and pointed speeches, which were well received by the Assembly. Mr. Wood strongly objected to the increased money which would be given to denominational schools, and asked what had now become of the fallacy of 1870, that the State paid only for the secular education given in schools? He objected to the way in which school boards had been flouted; such of their powers as suited the purposes of Church schools having been given to those schools, while the appointment of boards was discouraged. He also deprecated the idea that large concessions should be made to the clergy for what they had done for education. Mr. Waugh pointed out that the private schools which had been set up for the protection of Dissenters in county parishes would not be able to grant certificates, and so would be destroyed. One result of making Church schools independent of subscriptions would be, that less control over them would be exercised by the laity, and so the clergy would become supreme. And Mr. Waugh spoke strongly of the professed regard for the rights of parents, on which the 25th Clause was based, and which, as well as the clause, had now wholly disappeared. He proposed the buying up of the Church schools, that they might become truly national, and the appointment of county committees to mitigate the oppression which the Act would lead to.

There was a little confused discussion on an amendment intended to prevent misconception as to the view taken of the Act of 1870; the Rev. Messrs. Hamer, Colborne, and Rogers taking part in the discussion, which was closed by the acceptance of the amendment and the adoption of the resolution. The unanimity which prevailed shows that the question has passed into a new phase, and thus a sense of common danger has united those who not long ago appeared hopelessly divided.

At this point the sitting closed, and the members proceeded to dine in the separate schoolrooms, where they were amply provided for. To-night the great St. George's Hall meeting, for the exposition of Free Church principles, is to be held, and a similar meeting is to be held at Halifax. There will be others of a like kind in other towns to-morrow, and, indeed, the influence of the Union is likely to be felt over a wider surface than on any previous occasion, except, perhaps, when it met at Ipswich, and the same plan was adopted.

The proceedings of the thirty-seventh autumnal meeting of the Congregational Union of England and Wales were commenced on Monday evening, at Bradford, when a sermon was preached in Salem Chapel by the Rev. C. Wilson, M.A., of Plymouth. Previous to the service, tea was provided for the delegates in the schoolroom of the chapel. A large number of ministers and gentlemen from a distance were present.

THE TEMPERANCE QUESTION.

About the same time the annual meeting of the Congregational Total Abstinence Society was held in Bowling Congregational Chapel, Edward Baines, Esq., of Leeds, the President, occupying the chair. The Chairman, in an able speech, defended the principle on which the association was based, and expressed his great satisfaction that the temperance question was about to formally engage the attention of the Union. At the same time they were quite ready to co-operate in practical changes with a view to diminish intemperance, such, for example, as diminishing the number of public-houses—reducing the hours that they are allowed to be open—closing them, like other places of business, on Sunday, subjecting them to a stricter supervision of the magistracy and police—abolishing the pernicious system of licensing grocers and other dealers for the sale of intoxicating liquors, establishing "British Workmen" and dining and coffee-houses for innocent refreshment and agreeable resort—forming Bands of Hope in all our Sunday-schools—and, in short, doing everything to restrain and prevent the drinking usages, and to make the working classes innocently happy. The Rev. L. L. Bevan, the hon. secretary, then read the report, which stated that they had now nearly 900 members, consisting of ministers, office-

bearers, and members of the Congregational Union, who regarded their principle as the only true principle upon which temperance reform could be carried on. The association was the means of promoting conferences, and forming total abstinence societies in connection with churches; it sent deputations to visit different parts of the country, and, as far as their funds would allow, they distributed literature bearing upon the question of temperance. They had been able to assist in the formation of several societies, not only in connection with churches, but also in connection with county unions, and the secretaries hoped that before next May the question of temperance would be introduced at the meetings of all the county associations of England and Wales, so that it would be discussed not only in the general meeting of the assembly, but also in the local gatherings. Arrangements had also been made for holding conferences during the winter in London. Addresses were delivered by the Revs. A. Hall, R. Berry, of Luton, G. M. Murphy, and Mr. W. H. Conyers. The last-named speaker said that there were three professions which now condemned the practice of using strong drinks. There was the medical profession, which through its papers and many of its members condemned the practice. The judges on the bench, and magistrates who administered the law, in the great majority of cases condemned the practice; and the Church was now taking up the question in a way which it had never done before. Referring to public dinners, he said he thought the principle upon which they were conducted did more to sustain and develop the practice of drinking than anything else, and he felt that this was one of the great difficulties in the way of the progress of their principles. It was also mentioned that in Mr. Newman Hall's church and other places only unfermented wine was used at the communion. Resolutions were passed expressing satisfaction at the recognition of the temperance question by the Christian churches of the land, and enforcing the necessity of adhering to total abstinence principles in the discharge of the duties of the association.

Yesterday morning at ten o'clock the first public session of the Union was held in Horton-Jane Chapel. There were nearly 1,000 delegates present from the different Congregational churches of England and Wales. The chair was taken by the President for the year, the Rev. T. W. B. Aveling, D.D. The Rev. Alex. Hannay, secretary to the Union, gave out a hymn, which was sung by the immense assembly, led by the great organ and choir of the chapel; after which the Rev. Mr. Skinner, of Huddersfield, offered prayer.

THE CHAIRMAN'S ADDRESS.

The CHAIRMAN then delivered the opening address, his topic being, "Outside the Fold. The External Relationships of Congregational Churches," the counterpart to his subject in May, which was the internal relationship of the churches. In some introductory remarks the speaker gracefully alluded to their visit to Yorkshire, and to some of the recent losses of the Congregational body—Dr. Halley, "a judicious and faithful pastor, exercising a ministry of forty-four years over the same church, whose words of fire often kindled in the hearts of his hearers a living flame of holy thought and devotion; and who, in defence of great principles, was a stalwart champion, with whom few would venture to contend, unless they were ambitious to wear scars"; to John Kelly, "the clear-headed, sound divine; to David Thomas, of Bristol," at whose obsequies a whole city showed its sad and respectful sympathy; and to Professor Charlton and Alfred Rooker, of Plymouth. Dr. Aveling then showed that the genius of Christianity was all-embracing, and the field which the church had to cultivate was the world. If, therefore, there was anything like exclusiveness, it should be resisted. Each individual church was the centre of a limited circumference, in which its first and most immediate action operated; but it had relations with a larger outer circle, comprising all churches; and, besides that, had certain unavoidable relations to a world that lay between and around them, for which it was bound to care. They needed better to understand their duties to churches of the same faith and order as themselves. In the first place, while they readily avowed their oneness and sympathy, there was little communion among their churches, or exchange of pulpits among their ministers. More systematic and frequent intercourse would be wise policy. In the principal towns this was surely possible; and, within a manageable radius, it ought to be so in the country. The larger churches should feel that interest in others of their own communion, especially the smaller ones, as not merely to acquire in their ministers leaving them, from time to time, to help in the work of evangelising neglected places, and to visit other churches and brethren, for their encouragement, but *urge* it upon them, if they required the stimulus. Let the more favoured congregations exercise a little of the grace of self-denial. In the second place he would refer to Councils of Reference for composing differences, which were in operation in many Congregational churches in America. He did not think that self-government, however vitally important, was incom-

patible with seeking external advice. Was it too much to hope that these churches would grow wiser in this matter; and that, emancipated from the spirit of impatience and unwisdom, they would be ready for the honour of their common Christianity, to receive advice from disinterested and experienced Christians? If, however, Councils of Reference were had recourse to, their decisions ought to be binding. The next branch of the subject was the relationship of Congregationalists with other Nonconformist bodies, with which, theologically and ecclesiastically, they were in almost entire accord. With them they were bound to sympathise and co-operate in actual service. In this matter he thought Congregationalists were least exposed to the charge of sectarian bigotry. At all events, they ought to rejoice at helping others, and rejoice in their prosperity, leaping, as it were, over the walls of sectarianism—nay, throwing them utterly down, and thus showing their real brotherliness. From one large religious community with which they were so much in harmony, they were separated on the question of baptism, and some of its ministers and members, with serious sincerity, took high ground on the subject.

With us the question arises, Is it really the mind of Christ that an external rite, to which neither we nor our Antipælophist friends attach any spiritual efficacy, should be applied only to certain persons, comprising but a fragmentary portion of those to whom the Gospel is to be preached, and not to "every creature"? Is it in harmony with the genius of an elastic system, like the Gospel, whose servants are to "become all things to all men"—even if it could be indisputably proved that immersion was the ancient and invariable practice—to insist in all places and seasons upon any particular form of observing that ordinance?—providing water be employed, which, after all, is the main thing in the symbol, not the mode of using it. One would think it was equally necessary that we should insist upon reclining, as the Orientals did, rather than sitting, in the Western fashion, at the sacramental service. If *modes* were essential, would not that be as true in relation to one ordinance as the other?

While, however, differing from these conclusions, they wished heartily to co-operate with the Baptists. At the same time, Congregationalists ought to have the credit, which was not always given them, of being equally anxious to obey the law of Christ. It was untrue to say that they were obstinately bent on maintaining their opinions while conscious of their indefensibility. They believed with Paul that as "neither circumcision was anything, nor uncircumcision, but a new creature," so neither was baptism anything, nor the omission of the rite; but that "to be renewed in the spirit of our mind" was all essential. The Apostle evidently did not attach much importance to the rite, when he could say, "Christ sent me not to baptize, but to preach the Gospel." (Much applause.) They did not dare to presume to debar from sacramental privileges any who differed from on this matter, not even if they altogether disbelieved in water baptism. It was also increasingly important that they should discourage that spirit of sectarian zeal and rancour which showed itself in the unwise, because unnecessary, multiplication of places of worship among scanty populations. They ought everywhere to discourage division, but especially in small towns and villages. That spirit existed often as the result of pure sectarianism in the maintenance of some crotchet, or some personal quarrel.

The existence of a Wesleyan or Baptist church in any neighbourhood is not a reason why there should, but rather a *prima facie* reason why there should not, be a Congregational one. We may prefer our own church polity, and yet worship with these brethren; though—and the hint is not unnecessary—it would be well for some of them, while maintaining firmly their own views, not needlessly to attack ours. It is far more important to strengthen a cause already existing, by offering our aid, than weaken it by setting up a new one; unless the rapid increase of population force such a movement upon us, as a wise preparation for existing or imminent necessities.

Next with regard to their relations to their Episcopal brethren. They did not complain of not having the privileges which the Church of England derived from its connection with the State. They could not consistently with their principles accept them, but they demurred to others doing so, because they conscientiously believed no one class of religionists should possess them at the expense of the rest, and because the price paid for them, by the loss of spiritual freedom, was too heavy, and dishonouring to the crown rights of Christ. Once it might have been alleged that the Church comprised the whole people; now—half the people being Dissenters—its proper designation would be the Episcopal Church in England. But there were more Nonconformists than the avowed ones. What were traitorous Ritualists but dishonest recusants? They were real schismatics, who still ate the bread of the Protestant Establishment, while turning heaven and earth, and one was tempted to think some places "under the earth," to overthrow it. With all this, and the growth of the sacerdotal element in Episcopalianism, it was not surprising that they should be obliged to assume the position of antagonists to the Church. But though they must protest against a State Church as unchristian and unscriptural, and strive to sever the bond that united the Church to the State, they desired to welcome Episcopals as servants of the same Master, and to co-operate with them. Each should respect the other's conscientious convictions, and thus the bitterness of controversy would be mitigated. Though there was a marked difference in their respective modes of worship, this

need not create antagonism. More communion with each other in public worship would dispel many absurd notions, overthrow untenable objections, and prove of vast service to the cause of truth and right feeling. There was no necessity to defend the interchange of pulpits with their Episcopalian brethren. But there was a legal penalty against Nonconformists ministering in Episcopalian pulpits, though the barrier which prevented their Episcopalian brethren from entering theirs was somewhat nebulous. There had, however, been clergymen who had openly and frequently taken their services, to whose motives scanty justice had been done. If they could not reciprocate it was because the Cerberus of the Church courts guarded the portals of their places of worship. All honour to the men who, at no small expense of personal feeling, in contravention to educational prejudices—notwithstanding their own ecclesiastical preferences—and even against urgent episcopal dissuasions, had sought, and were still seeking, to compass this righteous end, the attainment of which could not be very far off. After a hearty commendation of the Evangelical Alliance, Dr. Aveling expressed his belief that there was a growing disposition to fraternise among Christians, and he hoped it would be encouraged so long as it was distinctly understood that they met on equal terms. (Cheers.) In reference to Nonconformist marriages, he thought that the disposition of so many amongst them to yield to social pressure by having their weddings celebrated at Church showed inconsistency and encouraged the inordinate claims of the dominant sect. When their ministers were thus practically ignored, they had a right to utter a protest. In respect to burials, which formed part of their ministerial engagements, their people rarely failed to desire their services. But often there was only the parish churchyard, in which the clergyman claimed exclusive authority.

Why should not the registrar of births, marriages, and deaths, be also that of burials, and so the religious service, which can be performed by any accredited minister, be entirely separated from the civil transaction, which is the province of the servant of the State? The time is near at hand when this, or something like this, will have to be done.

I do not for a moment believe that it is a mere money question with clergymen. It is something which affects men more than money—pride; the pride of caste; and, let me add, the worst kind of caste—sacerdotal. Some, while of course they cannot wish to prevent Nonconformists from burying their dead, propose, if clergymen are not to officiate, that the interment shall be in silence. The cool impertinence of this proposition would be amusing, if it were not so sad to find bigotry at work on such an occasion. For a Dissenting pastor to perform any religious service, would indicate equality of ministerial position; and this, a large portion of the clergy are unwilling to admit.

Even good Canon Kyle got rabid on this subject, and had protested against clergymen being reduced to the level of ministers of a sect. The plea of possible disturbances at funerals was beneath notice. The only unseemly disturbances that did sometimes happen at funerals were created by clergymen themselves, through their folly and bigotry, and defiance of the legal enactments of their own Church, by which they subjected themselves to penalties. Surely such bigots should take warning from the fate of the Irish Establishment. The next topic was the various co-operating agencies of a religious and benevolent character which, though mainly worked by the church, were external to it. They were of modern growth, and most important auxiliaries to Christian teaching, and even the poorest congregations had them. But they were not, freely appreciated, or were imperfectly worked, and needed to be sustained by systematic effort. Among these auxiliaries were their colleges, chapel-building societies, and Pastors' Retiring Fund, and he hoped the projected Sustentation Fund would soon become a living reality. Then the philanthropic institutions of the day—hospitals, orphanages, reformatories, &c.—received and demanded from the Church of God recognition and aid, and could hardly subsist without that active sympathy. The value of organisation in these and other matters was insisted on, as the inefficiency of not a few of their churches in this department of Christian duty arose from a want of the organising faculty in their officers. Some one should be found to take the oversight of each affiliated society, and for the most part concentrate his energies on that, while the minister should superintend all. In connection with Young Men's Christian Associations, Dr. Aveling remarked that if properly managed they were of great utility. But they had their dangers; and sometimes had degenerating associations, and created a taste for the theatre. He then passed on to the denominational literature, which advocated their principles with eloquence and force, but did not meet with adequate encouragement.

If our churches were canvassed, I fear there would not be found in each, on an average, three readers of our denominational newspapers; nor a larger number who take in our magazines; though others, very little better—if at all—than ours, are read and patronised; and not one in five by whom the *British Quarterly* is taken. Yet these are carried on with distinguished ability. Articles, which fifty years ago would have been thought to deserve universal quotation, frequently appear in our serials; and volumes on theological subjects, the scholarship and literary excellence of which are worthy of all commendation, are from time to time issued from the press.

A more liberal patronage of their own literature by Congregationalists would be an advantage to themselves as well as a public duty. After a refe-

rence to the Congregational Lectures, the speaker suggested that every church, except the very poorest, might, each New Year's morning, greet its minister with five, ten, or even twenty volumes of useful books. The members of his Bible-classes had done this for more than thirty years. It was equally easy for others to do the same. The next topic of the address was commercial morality, and Dr. Aveling lamented the laxness which Christian professors sometimes showed about money matters. He thought they should all set their faces as a flint against weakening or loosing the ties of morality in any of the transactions of life, and ministers must not only not be silent on these topics, but see to it that they spoke not with "dated breath." It was impossible for their churches to be unconcerned about great national questions. Ministers were bound to keep their people *au courant* with what concerned the welfare of men and the glory of God. Silence under some circumstances, such as the issue of slave circulars, or the news of Bulgarian atrocities, would be degradation and guilt, although new-fledged ears might tell them that the righteous denunciations of the wrongs of a grieved and betrayed people, were as wicked as the accursed deeds that cried so loudly to heaven for vengeance. After a high eulogium on Mr. Gladstone, Dr. Aveling quoted the following lines from Milton, and asked his hearers to give them a modern application:—

Cromwell, our chief of men, who, through a cloud
Not of war only, but detractions rude,
Guided by faith and matchless fortitude,
To peace and truth thy glorious way hast ploughed,
And on the neck of crowned fortune proud,
Hast reared God's trophies, and his work pursued.

Yet much remains
To conquer still: peace hath her victories
No less renowned than war: new foes arise,
Threatening to bind our souls with secular chains.
Help us to save free conscience from the paw
Of hireling wolves, whose gospel is their maw.

But there were difficult questions yet to be dealt with, especially the status of Roman Catholics, owing to the encroachments and increasingly blasphemous pretensions of their Church. He thought they would ere long have to grapple with Popery, as with a strong man armed, in a renewed tremendous conflict, which it was preparing to wage against spiritual freedom. It would have to be met not only as a system of religious imposture, but as a cleverly-concocted scheme for political aggrandisement and power; and sacerdotalism was the chief weapon with which it would seek to accomplish its end. They must understand its hybrid character; and for the honour of God, as well as for the liberty of man, and the stability of the State, priestism must be resisted, even to the death. The vexed question of national education was far from being settled, and it was said that so large a portion of their time and strength should be expended in this defensive warfare, that would so much better be employed in work. They were charged with being obstructives, because they opposed sectarian plans. They pleaded "Not guilty," and avowed that their sole object was to give the best education; and they insisted that that was the best, in which the mind was not to be "cribbled, cabined, and confined"; and especially not to be swathed in clerical swaddling clothes. They were bound to do their utmost to prevent the youth of this country from coming under the blighting curse of sacerdotal influence. In conclusion he would remind them that the object for which God had established a church in the world was not solely for the glory, or even the good of that Church, but for Himself. The highest purpose for which the Church existed was not for the spiritual advancements of its members in knowledge and holiness, but to do the work of Christ. They were to strive to overtake the wretchedness and ignorance and irreligion of multitudes; to minister to the heart hardened and the heart sore; to subdue the obdurate to penitence, and to comfort them that mourn; to rouse the sleepers, and soothe the alarmed. Let each church be solicitous, in its own immediate neighbourhood, to verify the prediction, "I will make them, and the place round about my hill, a blessing, and I will cause the shower to come down in his season—there shall be showers of blessing." (Cheers.)

THE TEMPERANCE QUESTION.

The Rev. Dr. RALEIGH, of Kensington, moved:

That the Assembly, deploring the continued prevalence of intemperance in Great Britain as an enormous evil in itself, and as a grave hindrance to all efforts for the moral elevation and Christian enlightenment of the people, and acknowledging the obligation to use all legitimate means for its suppression, instructs the committee to appoint a special committee to consider in what way the Union, and the churches which it represents, can most efficiently aid in promoting a true temperance reformation, and to report.

In support of this motion, the doctor said it was not for him to say what he thought the committee should propose, but one thing was clear, and that was, the evils of intemperance were so appalling that they must be prepared by every means in their power to overcome them. They might perhaps think it right to join other Christians and fellow-countrymen seeking the same end, in asking that the Legislature should retrace its steps and remove the facilities, the constant inducement, to drink, which they had furnished; that the number of public-houses should be reduced; and that they should be closed, like other places of business, on

the day of rest. And if they did not assent to the entire demand of the Permissive Bill, yet they might be in favour of giving a certain amount of power to certain neighbourhoods so as to assist them in preserving their own peace, quietness, and sobriety. (Hear, hear.) But, whatever might be their specific findings in the matter, he could not but hope that good would come of having the subject brought before them, and urged upon their notice year after year. They could not in faithfulness evade its consideration. True it was a subject that was beset with difficulties, but in a complicated state of society like ours he believed that all delicate and high duty was difficult; and in this, as in other things, the difficulties would grow less if they were touched, while they would probably increase if only looked at and talked about. (Hear, hear.)

The resolution was seconded by the Rev. A. HOLBORN, M.A., of Liverpool, supported by Alderman MANTON, of Birmingham, the Rev. G. J. ALLEN, of Macclesfield, and the Rev. LL. D. BEVAN, and carried unanimously.

THE EDUCATION ACT OF 1876.

The Rev. J. WOOD, of Leicester, moved the following resolutions:—

1. That the Assembly records its profound dissatisfaction with the Education Act of 1876—(1) As extending the injustice of the Act of 1870 by enabling compulsion to be applied in districts where there is no school conducted in the public interests and under the management of responsible public bodies, and thus forcing into the schools of the Established Church the children of Nonconformists; (2) as fostering and encouraging the development of the denominational school system by such an increase of grants from the public funds as will secure their maintenance without any voluntary subscriptions; (3) as tending to discourage the work and hinder the formation of school boards, especially in rural districts, by making their existence precarious, and by ostentatiously transferring their most important powers to an authority which cannot, in educational matters, possess the confidence of Nonconformists.

2. That the Assembly calls upon the Nonconformists throughout the country to use their political influence (1) to obtain such amendments of the Education Acts as shall provide that all public elementary schools shall be placed under the management of persons responsible to the public; (2) to secure at the ensuing school board elections the return of persons pledged to carry out the school-board system in its integrity, in the conviction that school boards deserve the confidence of all who are in favour of a national as opposed to a denominational policy in elementary education.

The speaker said that the Act of 1876 threw indignities and new obstacles in the way of Dissent. Formerly a man need not send his child to a school which was a nursery of Church principles; now, in many districts, he had no alternative.

The Rev. B. WAUGH, member of the London School Board, in seconding the resolution, spoke of the Act as one which compelled children in rural districts to attend a Church school, and the result would be a far less favourable condition of things than in the past. Formerly a clergyman was influenced in some degree by large-minded Church laymen and Dissenters, who exercised an influence because the school could not be supported without their money. Now the clergyman, aided by State money, had his own way, and the Dissenting parent was completely at their mercy. His experience on the London School Board was that the clergy had resolved to make this education struggle a struggle for the life of the Establishment—(applause)—and if they were to do that on the school boards in large towns, what might they not be expected to do in districts where their only opponents were poor labourers? (Applause.) He wanted them to be kept out of the schools; let them do their own work and let the nation do its work, and then they would have times of peace. (Hear, hear.) In every county he thought their Unions ought to have an education committee, with a view to the protection of the children of the rustic population who were oppressed by the clergy. (Hear, hear.)

Mr. W. TUCK, of Bath, made some practical observations as to the bearing of the new Act.

The Rev. D. JONES HAMER (Salford) moved an amendment to the first clause. He proposed to substitute for the clause, "As extending the injustice of the Act," &c., the following:—

As extending the injustice of the Act of 1870, by extending the operation of compulsory powers, while failing to make adequate provision, in the management of public elementary schools, for securing the rights of conscientious Nonconformists, whose children may be compelled to attend the only available school.

The speaker said he did not object to compulsion, but thought the resolution should be more explicit in showing the effect compulsion under the Act would have. He held the conscience clause would be an insult, and the conditions which required the Conscience Clause showed something vitally wrong. He objected to public elementary schools conducted in the interest of the Established Church, and to the injury of Dissent. (Hear, hear.) He thought their protest should aim straight at what they objected to.

The Rev. P. COLBORNE (Norwich) seconded the amendment on the ground that the two acts differed in their scope. This view was strongly objected to by many speakers.

The Rev. J. G. ROGERS (London) said he was sorry there was an amendment which could be supported from two such opposite views. He could cordially support the amendment from Mr. Hamer's point of view. It was important that in fighting the battle of religious liberty they should not have the appearance of fighting it on sectarian grounds or for sectarian interests. It was a grievance that

could not be over estimated that the children of Nonconformists should be forced into schools where Church doctrines were taught. But whilst they protested, they must make it clear that they were not going to throw any check in the way of education, even if, as appeared, that progress was unjust to themselves. They fought against such abuse of power, but they would not stand in the way of educational progress. He thought that nothing was more likely to rouse the people than Nonconformist children being forced into priestly schools to learn a ritualistic catechism. He would not allow Mr. Forster to describe the difference between the two Acts. They could judge for themselves. The Act of 1876 was simply the logical carrying out of the principles of the Act of 1870. The latter was the first full grown.

The resolution was then adopted with the alteration suggested by Mr. Hamer.

PUBLIC MEETING IN ST. GEORGE'S HALL.

In the evening a public meeting was held in St. George's Hall, for the exposition and enforcement of Free Church principles. Mr. Edward Crossley occupied the chair. The hall was crowded with a large and enthusiastic audience.

The first address was given by the Rev. J. WILLIAMSON, of Stalybridge, who reviewed the different theories of church government, combating the idea that it was impossible to adapt a system of church government which would be at once suitable for all ages. That theory might be plausible, yet it destroyed at the outset the universality of Christianity. He argued that if ever Christian truth required to be fostered and cared for by legal government it was in the first three centuries, but the fact was that political rulers took Christianity under their protection only when Christianity showed that it required no protection. (Hear, hear.) Adverting to the present desire to appoint bishops, he asked how it was that the Established Church had to go to the Civil Government to make the necessary arrangements for that purpose? It was because the Church was on a different footing than if it were not endowed. Whatever difference of opinion there might be as to the appointment of bishops in those days, no one would surely imagine that Caesar appointed them. They must remember that in those days bishops were independent ministers. It was not church government which kept Christianity alive, but it was Christianity which kept the Church alive.

The Rev. HENRY BATCHELOR (Blackheath) delivered an address on the relations of Congregational churches to the chief tendencies and movements of our time. He said that Congregationalism was a fellowship animated by spiritual love, and moving at all times in spiritual freedom. Congregationalism embodied the essence of Christianity with denominational accidents and alloys. They gave exclusive prominence to the Gospel. He regretted that some of their Baptist brethren were growing more Episcopal in their denominational singularities. Dr. Landels, for instance, was a Baptist, first, and a Christian afterwards—(cheers and murmurs)—who believed that baptism was a tremendous instrument which could rectify the grievous errors of the world. Congregationalism provided an antidote to Ritualism, Baptist or otherwise.

The Rev. HERBER EVANS, of Carnarvon, in a long and eloquent speech spoke on "Congregationalism, and how to make it a greater power." In conclusion he said:—"We must have the courage of our opinions and fight out this battle like Christian men at the ballot-box. (Applause.) Our forefathers had fought it out on the scaffold and at the stake; they had won the battle of liberty, and had handed down the banner of freedom to their children. (Hear, hear.) We were Protestants, and must protest against the Popish doctrines taught by the English Church; we were Nonconformists, and we protested against these Romish doctrines being taught by men who took national pay, and we must say 'Free these men, and let them go to their own place.' (Applause.) We were lovers of our country, and demanded that the man who had freed the Irish Church should be brought back to his work again. (Loud and prolonged applause, "Three cheers for Mr. Gladstone," being called for and heartily given.)

On the motion of the Rev. Dr. CAMPBELL, seconded by the Rev. A. HANNAY, a vote of thanks was accorded to the chairman, and the meeting separated.

A similar meeting was held last night at Halifax. Mr. H. Spicer, of London, presided, and addresses were delivered by the Revs. J. G. Rogers, of London, W. Hewgill, of Farnworth, and A. Thompson, of Manchester. The assembly meets to-day, and to-morrow to deal with questions of great interest as already described in our columns.

Messrs. Tidman and Son, so well known in connection with their "Sea-Salt," have lately produced what goes by the name of "Salicylic Soap," a chemical preparation, which though somewhat harsh in name, is soft and effective for cleansing purposes. According to Dr. Bartlett, "it contains a considerable amount of salicylic acid, so combined with other agents as to realise its best antiseptic condition." Without professing to be experts as to its chemical ingredients, the sample we have tried shows that Messrs. Tidman's new soap is highly serviceable for toilet purposes.

Correspondence.

NONCONFORMIST MINISTERS.

To the Editor of the Nonconformist.

SIR,—I have read with great interest the letter from a "Congregational Layman" in your last number. It certainly deserves the careful perusal of all who wish success to Nonconformity. Nothing is more certain than that we want a higher class of ministers; and, before we can expect the salaries of ministers to be raised to the proper point, such a ministry must be forthcoming.

Of course it is not necessary that a man shall have a college education before he undertakes the pastorate of some church; but it is absolutely essential to the future of Nonconformity that a minister be sufficiently educated to converse as a gentleman.

We believe firmly in our Nonconformist principles, but we shall never make them a power in the land, if we have a non-educated, vulgar ministry. Outsiders do not and will not look to our principles so much as to our practice. And a Dissenting minister whose aspirates are falsely placed, or whose manners are not those of a Christian gentleman, does an immense amount of harm to the cause of Nonconformity. I believe the great Charles Wesley said, "Ministers have no more to do with being gentlemen, than they have with being dancing-masters." With all due respect to that good man, I must say a Christian minister has everything to do with being a gentleman, seeing that the only perfect gentleman the world ever saw was our Saviour.

The Presbyterians have an educated ministry. Why should not other Christian denominations have the same? Now that the "Sustentation Fund" is again to be discussed, let us, who are Congregationalists, keep clearly in view the fact that we want a more efficient ministry. A "Sustentation Fund" is absolutely necessary for the future of Nonconformity unless ministers' incomes are increased by private subscription; but a more educated ministry is also absolutely necessary. Congregationalists must therefore be careful not to let any and every man become a minister, because it pays him. One sometimes meets with men who have been ordained, who are utterly without the education and training which is so essential to a minister. One wonders how they got ordained. It is not right for ministers to countenance the ordination of such men. They can do work for Christ, they can preach for Him, without being called "reverend," and without taking on them the office of the ministry for which they are unfit.

Better salaries are needed to make Nonconformity a power in England, especially in villages; but better men are also wanted. The remarks of a "Congregational Layman" about a third rate ministry are worth the consideration of all intelligent Nonconformists. "There should be an educational test. The men who laid the foundations of our Protestant Nonconformity were men of high culture and refinement." I trust these words will be laid to heart by us all.

Yours faithfully,
FREDERIC WILKINS AVELING.

Northampton, October 7, 1876.

To the Editor of the Nonconformist.

DEAR SIR,—I have not time to reply at length to the letter signed "A Congregational Layman," but will confine myself to the question, How to induce a superior class of men to enter the ministry? The writer puts the cart before the horse when he says, "A higher class of ministry being insured, let there be an altogether different sort of support insured also." That is, in other words, "Starve the horse and then provide good grass and corn." Rather let better support be provided by the church for the ministry, and the high-class men will be forthcoming. This may be proved by the result of the action taken by the school boards in raising the incomes of their teachers. The larger incomes have naturally induced a higher class of men to enter the profession.

I remain, dear Sir, yours sincerely,
PASTOR.

Hartland, North Devon, Oct. 6, 1876.

CAMBRIDGE UNIVERSITY.—Messrs. Cox, Hicks, Lord, and Gow, were yesterday morning elected Fellows of Trinity College, Cambridge. The first three are Nonconformists.

"Madam," cynically observed a gentleman to a leader of fashion, "woman doesn't seem to be as much of a 'clinging vine,' as she once was." "That's because of the extreme insecurity of the manly oak," returned the lady.

PUBLIC MEN ON THE EASTERN QUESTION.

Mr. Gladstone, replying to a letter from the Marylebone Liberal Registration Association, thanking him for the steps he had taken in regard to the Bulgarian atrocities, says:—"The great subject of the condition of Eastern Europe continues, I fear, to require close attention; and whatever else the numerous speeches of members of the Government may or may not have done, they have tended to raise rather important questions as to the nature of the policy they have been pursuing, and in connection with the statements or admissions they have made as to the actual wishes of the nation."

At the St. James's Hall meeting on Monday, Mr. Stansfeld, M.P., in the chair, a letter from Mr. Gladstone was read, in which he acknowledged that the necessity which originally suggested the gathering had not yet passed away. Criticising the foreign policy of the Government as applied to the Eastern Question, he feared that at the European council table, the desires of Great Britain lay in one scale, while her weight and influence were cast into the other. Persistence in a policy apparently condemned by the nation, and not known or sustained by the Parliament, was a course at variance with the spirit and practice of the constitution as well as most disparaging in the present instance to the honour and influence of Great Britain. Mr. Gladstone goes on to say:—

"If I am told that there is no proof of such persistence, I reply that the Government being called upon to change the principles on which it has acted, has no right to shroud its course in silence, as it might rightly do if the question were about the application of principles in themselves approved to the shifting emergencies of the case. If they desire to appease or satisfy the country, let them give the assurance that, so far as depends on them, the people of Bosnia, Herzegovina, and Bulgaria shall be secured in the management of their own affairs by institutions not dependent for their continuance and efficacy on the caprice or will of the Ottoman Government. A declaration substantially to this effect, though it would not cover the entire subject, would, I am persuaded, go far to put an end to the controversy at home. But, failing any indication of this kind, and in the face of so many indications to the contrary, the people of this country can hardly be expected to desist from their efforts, and those will I trust be disappointed who perhaps have reckoned, or are reckoning on wearying out their resolution by the lapse of time. It seems to me that the convictions of the nation ought to prevail against the views of the gentlemen who form the Government. If the nation be of this opinion, the Constitution will supply adequate means for giving it effect. It may be said that the language I have used constitutes an attack upon the administration. As long as I was able, and indeed hoping almost against hope, I for one have clung to the desire that they might at length open their eyes to the true merits of the case. My store of hope is at length exhausted. If, altering their policy, they shall hereafter act aright, I shall rejoice in it; but after all the declarations we have heard, I cannot reasonably expect it; and I am aware of no ground whatever for making such a view as I entertain the subject either of concealment or of apology. It is a duty to strengthen the hands of the Government when disposed to do good; but I know of no duty to strengthen them for evil. In conclusion, I expect that our information as to the acts of the Government is imperfect. I have construed it to the best of my ability. To no one will it be a greater relief and satisfaction than to me if we find that I am mistaken, and that our ministers are endeavouring to secure for the three provinces a real emancipation from a faithless and cruel tyranny."

The Duke of Argyll has reprinted his Glasgow speech, with the title of "What the Turks are, and how we have been helping them." In the preface, after criticising the course which has been pursued by the Administration, he expresses an opinion that the whole Eastern Question is certainly not yet ripe for settlement. Enough if the steps now taken be firm steps and in the right direction.

Replying to an invitation to attend the workmen's meeting on the Bulgarian atrocities, at St. James's Hall, Earl Russell has written a letter in which he excuses himself for not accepting the invitation, and in the course of which he observes, "I cannot wish to see Russia at the head of the Government of Turkey, nor will I do anything to promote that object."

Colonel Loyd-Lindsay, M.P., who returned from the seat of war a few days ago, addressed a large meeting at Reading on Saturday. However much the misrule of Turkey might be condemned, he considered that up to the time of the Bulgarian insurrection she was strictly within her rights, and that the rising was prepared and instigated by the agents of Russia. The Servian army was, in fact, a Russian army, the commander-in-chief, his staff, the colonels of regiments, and the very soldiers themselves being Russians.

Mr. Forster addressed a great meeting of his constituents in St. George's Hall, Bradford, on Saturday. He expressed his surprise at the tone of the speeches delivered by some members of the Ministry since Parliament rose, and regretted that Lord Derby's despatch, which was published on Saturday, had not been sent weeks before. The outrages had not yet ceased, and notwithstanding the language of that despatch, he doubted whether any

real compensation would be given to the victims, the chief offenders punished, or the Turkish population disarmed. The right hon. gentleman stated unhesitatingly that there had been no exaggeration whatever in the accounts which had been published concerning the Turkish atrocities, and criticised the language of the Prime Minister at Aylesbury. The right hon. gentleman proceeded to refer to the policy of the different Powers with regard to Eastern affairs. As to our own he said:—

The evening that I got to Constantinople I went into one of the narrow streets and saw a Turkish paper with a caricature at the top. There are a good many Turkish papers with caricatures now—rather an advance. However, I bought this paper, and the caricature was this—a Turk flourishing his scimitar most belligerently, upon the back of a British soldier, against a Servian upon the back of a Russian soldier. (Laughter.) That conveys the general impression that we had managed to produce until very lately in Turkey, and which made Turkey a very pleasant place for Englishmen to travel in. We were supposed to be the special ally of the Turk, and above all his special ally against Russia; and most certainly our Government had till lately done nothing to remove this impression. By refusing to join in the Berlin Memorandum, Lord Derby gave Turkey courage to refuse to accept the proposition by the other four Powers. I dare say that there will be now wishes that he had not absolutely refused that, but had kept that negotiation in progress. Then, again, the manner in which the Bulgarian affair was first treated by our Government in Parliament was eminently satisfactory to the Turks. The fleet was believed by them to have gone out to Bosika Bay for their protection against the Russians; undoubtedly, also, for the protection of Christians against massacre. The Turks knew well enough that one or two ships would have done for that purpose, and they felt, whether rightly or wrongly—I believe they were right in the feeling—that the fleet was sent out to protect them against any possible attempt on the part of Russia. Certainly the speeches that have been made by the members of the Government lately have not removed this impression. Nevertheless, I found that impression greatly vanishing from the Turkish mind. And what has caused the change? The change has been caused by the expression of feeling in England, by the meetings that have been held; but, perhaps, more than anything else, by Mr. Gladstone's pamphlet. (Prolonged cheering.)

With regard to the future, Mr. Forster would like to give autonomy to the Christian provinces if it could be done without war, but he did not believe it could be done without war. But there was another matter to be considered:—

Merely to give self-government to those provinces and then to leave them would be to leave them in a state of hopeless anarchy. Mr. Gladstone's proposition that Turkish officials, bag and baggage, should go out of Bulgaria and Bosnia, would bring about, without doubt, a glorious result for the Christian Bulgarians, and I believe it would be for the benefit of the Turks. But merely to bring out the officials without putting at the same time in the provinces a foreign army would leave them in a very disagreeable position. But we must remember this—that each of these three provinces is in a very different state from the state of Servia and Roumania at the time that they were declared independent. There was hardly a Mussulman in Roumania, and there were very few in Servia, and those left. But there are a great many in each of these three provinces. It was difficult to get at the facts, but Mr. Forster believed that the Mussulmans formed two-fifths of the population of Bosnia, and in Bulgaria, at any rate, a quarter, and not far off one-third. These Mussulmans (he said) are men who have been the ruling class, who are most used to arms; and, if you brought out the Turkish officials and left that country to self-government, unless you put in a foreign army of occupation, you would have civil war waged in the country, and it might result in the Christians getting the worst. We must bear this fact in mind—that by far the worst atrocities in Bulgaria were committed by the Turkish inhabitants of Bulgaria. Bulgarians had within them the material for self-government, and Mr. Forster did not deny that they would govern themselves well, and the Mussulmans very fairly. But the Mussulmans would not allow themselves to be governed by Christians; and, if you were to make such a proposal as absolute autonomy, it must be accompanied by foreign occupation. Mr. Forster dwelt on the necessity of joint action by the Powers.

I do not for a moment (he said) cast blame at this time; and if Lord Derby is, as I trust he is, on behalf of the Government, pressing for joint action, I hope the country will support him in it, and that we shall have no party feeling and no attempt to prevent him having that support of the people of England which the Government ought to have in every foreign question of this moment. Supposing, therefore, that there be any suggestion of a conference, and, above all, if Russia herself suggested a conference, it seems to me there ought to be the very strongest possible reason for not welcoming that conference. I cannot but believe that on a conference of the six Powers as to what steps should be taken, supposing Turkey was to refuse this offer, rests the only hope of avoiding a general war.

Adverting to the argument that we ought not to be led away by sentiment, but to guide ourselves by considerations of our own interest, Mr. Forster said he believed there never was a case in which it was more clearly to our interest to change a policy than it is our interest to change our past policy in regard to Turkey. He refused altogether to admit the cogency of the allegation that by doing justice in Turkey we might alienate the Mahomedans of India. "We cannot consent to govern India upon the ground that our policy is to be dictated not by the justice of the matter, but by the prejudices or fears of any of our Indian subjects." Nor could it be reasonably hoped that such a policy would be successful. Mr. Forster thus concluded his speech:—

We certainly do not look upon what happens in

Turkey in Europe as we would in other foreign countries, because we have had much to do with preserving the Turks in Europe; therefore, our conscience has been appealed to, and I am delighted; it gives me hope for the future of England that the appeal has been responded to by the people of England. If we had left it merely to the politicians, if we had left it merely to the frequenters of the London clubs, there would have been no response to that appeal. But there has been a response by the people, and this meeting increases my conviction that this is one of those causes which the British people have taken to heart, and that they have come to the conviction that this is a matter in which the fulfilment of England's duty is the best protection of English interests. (Loud cheers.)

Mr. Trevelyan, M.P., in addressing his constituents at Hawick on Monday, said the more he read the papers presented to Parliament the less could he understand what our diplomacy was supposed to have effected. Lord Derby could not have played more completely into the hands of Russia if he had been a Russian agent, and if a Liberal Secretary of State had committed half the blunders which had been made by Lord Derby, he would have been proclaimed far and wide as the most unlucky Foreign Minister that ever unlocked a portfolio.

Addressing a meeting of the Stroud Liberal Association on Monday evening, Mr. Arthur Arnold said he did not believe that it was an object of Russian policy to obtain Constantinople any more than it was an object of German policy to obtain Vienna. But the Emperor William would not consent to see Vienna other than German, and the Emperor Alexander would fight rather than see Constantinople become Christian under other than Slav supremacy.

THE WAR IN SOUTH-EASTERN EUROPE.

During the whole of last week negotiations of some sort have been going on, and it is announced this morning that owing to the great pressure of the Powers, of England in particular, the Porte has consented to a six months' armistice, or suspension of hostilities, instead of the six weeks demanded. Austria favoured the shorter period. According to one report Sir Henry Elliot on Saturday had an interview with the Sultan, at which he told him that the last proposal of England must be taken as an ultimatum. The Sultan communicated this to the Grand Vizier, who waited upon His Majesty and tendered his resignation. The Porte still adheres to its scheme of reform for the whole Empire. The European Conference project seems to be well-nigh abandoned. Russia, it is said, consents to it only on condition that Turkey shall not sit, while Turkey made consent to an armistice dependent on an undertaking by Russia to stop the further influx of her troops into Servia. It is reported that the Austrian Government have distinctly refused to take part in any scheme for the occupation of Bosnia.

The news from the seat of war is not of great importance. It is reported from Belgrade that the attack of the Turks on the Servian entrenchments between Djunis and Veliki Siljegovac had failed, and the attacking force had retired to their original positions. The Turks are reported to be getting some heavy siege guns into position opposite Alexinatz, and the Servians have already prepared for the expected bombardment. Winter quarters are being built for the troops, and warm clothing served out in anticipation of frost and snow setting in, but at present the weather continues splendid.

According to another statement the Turks are making great preparations for another attack, and Abdul Kerim has moved nearly 20,000 men from Saitschar to reinforce the Morava army. On the other hand it is telegraphed from the Turkish headquarters that there are 5,000 of their wounded at Nisch, and that the mortality is at the rate of thirty-five per cent. A telegram from Constantinople also says:—"The critical position of the Turkish army and a belief in the utter impossibility of Turkey eventually beating Servia is gradually gaining ground at Stamboul, where a strong wish for peace is now generally expressed."

From the last two affairs on the Morava alone 1,600 wounded have already been passed through from the field ambulances to the hospitals between Belgrade and Alexinatz. Many Russian officers fell in the last engagement, and many more are lying badly hurt in the Russian ambulances.

Russian volunteers continue to pour into Belgrade. 150 arrived on the 9th. The movement has taken a somewhat new form. The Belgrade correspondent of the Times telegraphs on Monday:—

Yesterday 300 Cossacks passed through Roumania on their way to Servia. One hundred of them were mounted. In Roumania there is an import duty on horses. The mounted Cossacks came to the frontier Custom House on entering the Principality in small parties of four or five, and paid the horse import duty, with the understanding that it was to be handed back to them on their reaching the opposite frontier, an engagement which was duly fulfilled. This passage of the 300 men and 100 horses was a tentative proceeding. Its complete success clears the Roumanian highway for a perfect horde of Cossacks, who are going to try their hand against the Bashi-Bazouks and the Circassians. There appears to be a nice time in store for us.

It seems that the arrival of General Ignatieff at Constantinople has been adjourned *sine die*.

The German Government has obtained assurances from St. Petersburg that Russia will take no steps without the consent of the other Powers, and this assurance has given great satisfaction at Vienna. There matters had become serious. It is stated

that 60,000 Austrian troops are echeloned on the Servian and Bosnian frontiers, ready to march at an hour's notice.

Hostilities have been resumed in Albania, notwithstanding the reported armistice; the Turks being the aggressors. Mukhtar Pasha, who took the Montenegrins by surprise on Friday, succeeded in occupying several of their entrenchments. On Sunday the Montenegrins received considerable reinforcements, and by their aid drove the Turks with considerable loss to the frontier. It is reported that on Monday Dukovics, with seven battalions of troops, turned the positions of Mukhtar Pasha, burnt Ljabinje, and defeated the troops sent from Stolatz to relieve the town, while Bukovitch, with 4,000 men, is marching to intercept the reinforcements sent to the aid of the Turkish commander from Mostar.

Prince Charles of Roumania has ordered the standing army, together with the reserves and territorial forces, to assemble by divisions, for the purpose of executing manœuvres.

Demonstrations have been made at Patros, Zante, and the Piræus on behalf of the Greek population of Turkey, and in favour of military preparations being made by Greece. The movement is becoming general.

THE BULGARIAN ATROCITIES.

The despatch forwarded by Lord Derby to Sir Henry Elliot on the subject of the outrages in Bulgaria was published on Saturday. The despatch, which is dated September 21, states that the general arming of the Mussulman population on the order of the Vali of Adrianople led to the assemblage of bands of murderers and robbers, who, under pretext of suppressing insurrection, were guilty of the most heinous crimes of the present century. Not only was the most culpable apathy displayed by the great majority of the provincial authorities in allowing or conniving at such excesses, but little or nothing effectual has been done in the way of reparation. The authority of the Porte was set at defiance, and the Government at Constantinople kept in ignorance of the truth. Under no other circumstances could the Porte have been led to promote and decorate officials whose acts have been at once a disgrace and an injury to the Turkish Empire. Sir Henry Elliot is instructed to seek a personal audience of the Sultan, to demand reparation and justice to the injured people; that the persons who have been decorated or promoted under a false view of their conduct shall be tried and degraded; that the eighty women taken from their homes shall be restored to them; and, in order to fully restore public confidence, that the disturbed districts shall at once be placed under an able and energetic commissioner, who, if not himself a Christian, should have Christian counsellors in whom the Christian population would repose trust.

The address to the Queen upon the subject of the Turkish atrocities, which was voted at the recent Guildhall meeting, has led to some further correspondence between the Home Secretary and the Lord Mayor. Mr. Cross says that the address, if forwarded to him in the usual way, shall be immediately laid before Her Majesty, but the right of personal presentation does not belong to the gentlemen named as the deputation, but to the City of London in its corporate capacity, and the address does not come from the City in that capacity, but only from individuals.

A largely-attended meeting of the Women's Peace and Arbitration Auxiliary (which also took the form of a working party in aid of the distressed Bulgarians, Bosnians and Herzegovinians) was held on Tuesday, at the offices of the Peace Society, 20, New Broad-street, London, at which the following resolution was proposed and unanimously adopted, viz.:—"That this meeting, sharing with the whole nation the feeling of horror at the cruelties and oppressions perpetrated by the Turkish Government and its agents upon the Christian inhabitants of Bulgaria and other countries, desires to express its opinion that the English Government in concert with the other Great Powers of Europe exert a prompt decided action in order at once to prevent the recurrence of these outrages, and to bring about an entire cessation of hostilities, and to secure for the Christian provinces a legislative and administrative autonomy which shall place them beyond the reach of the arbitrary control of the Turkish Government. That this meeting further desires to express its conviction that these results may be obtained by a mutual understanding between the European Powers without recourse to arms."

Mr. W. E. Forster, who has just returned from the East, attended a meeting at Bradford, on Thursday, convened for raising funds for the distressed Bulgarians. He suggested that the money collected should be sent in equal portions to the Central Committee at Constantinople and to Lady Strangford's fund. In reply to an inquiry, Mr. Forster said that the greatest need of money was for the Bulgarians. It was a war which was terrible to go near—a war carried on upon the old Middle Age principles. The peculiar horror of the matter was the devastation that had been made in the villages.

The Mayor of Halifax having called a public meeting for Saturday for the purpose of organising a subscription for the relief of the Bulgarian sufferers, at the hour named only his worship, the Town Clerk, and Mr. J. D. Hutchinson, together

with the representatives of the press, were present. However, the meeting determined that a fund should be established and subscriptions solicited.

Lady Strangford arrived in Constantinople on Monday, on her way to Bulgaria, to distribute there the money recently raised in England for the sufferers in that province.

Messrs. D. Zankoff and Marco D. Balabanow, the Bulgarian delegates, waited upon the Lord Mayor at the Mansion House on Friday, and expressed the thanks of the unhappy people of Bulgaria for the generous sympathy shown to them in this country. Later in the day the delegates waited on the Relief Committee and made some suggestions as to the agency through which public charity could best reach the sufferers.

The Mansion House Fund now amounts to about 10,000*l.* Considerable sums have been collected in many large towns. The greater part of that at Bradford (800*l.*) has been entrusted to Mr. James Long, who has had great experience in this work, and who has undertaken to go out to Turkey and administer with his own hand the funds collected in Manchester, Birmingham, and other towns.

On Monday night a working men's demonstration on the subject of our Eastern policy was held in St. James's Hall, the Right Hon. Mr. Stansfeld presiding. The chairman controverted Mr. Forster's views on Lord Derby's propositions for the pacification of the Turkish provinces, suggesting that he had misapprehended the Foreign Secretary's purpose. For his own part, he said, he believed that nothing short of national independence would satisfy the insurgent States, and that this might be conferred upon them through the united action of Europe. A resolution embodying this view was carried by an overwhelming majority, an amendment being lost, after the meeting had refused to hear the proposer.

On the afternoon of Monday the projected demonstration was held in Hyde Park near the Reformer's tree, for the purpose of protesting against the conduct of the Government and of expressing horror at the atrocities committed by the Turkish soldiery upon the defenceless inhabitants of Bulgaria and the Christian races in the East. Owing partly no doubt to the unfavourable weather only about 1,500 persons were present. Dr. Baxter Langley presided, and the principal speakers were the Revs. Newman Hall and Dr. Parker. Resolutions were passed declaring in favour of independent self-government in the insurgent provinces of Turkey as a protection against the repetition of future outrages, demanding the immediate assembling of Parliament, and earnestly appealing to Mr. Gladstone to resume the leadership of the Liberal party. An address of sympathy with the people of Serbia was also adopted.

There was a very crowded and enthusiastic meeting in the Town Hall, Shoreditch, on Thursday evening. Sir Charles Reed in the chair. Effective speeches against the policy of the Government, and in favour of the independence of the Christians of Turkey, were delivered by Mr. J. Holms, M.P., Professor Fawcett, M.P., Mr. Allenson Picton, M.A., and other gentlemen. The principal resolution adopted was as follows:—

That, notwithstanding the inhabitants of the borough of Hackney have in public meeting in this hall recently expressed their opinions earnestly and unanimously upon the subject of Eastern affairs, this meeting of the inhabitants of the said borough, considering the late speeches of the Prime Minister and the Foreign Secretary as indicating the foreign policy of the Government in relation to this momentous question, emphatically protest that those speeches (particularly Lord Beaconsfield's, which entirely misrepresents the facts) do not interpret the feelings and sympathies of the people of this nation, and regards the policy thus indicated as calculated to perpetuate Turkish misrule and tyranny in the oppressed provinces, and to entail continued miseries upon mankind. This meeting, moreover, protests that the Ministers, acting confessedly at variance with the will of the nation, are violating the Constitutional rights of the people and the principles of Parliamentary government. This meeting, therefore, repeats its demand that the will of the nation shall be respected; that its energies shall be directed towards establishing the political independence of the Slavonic Provinces; and that the national voice may be expressed in the proper, legal, and Constitutional mode, renews its prayer to Her Majesty that she will command the immediate assembling of Parliament.

There have been meetings during the week in the Free Trade Hall, Manchester, at Norwich, and other places. It seems that the friends of the Government are bestirring themselves. At a meeting of the council of the City of London Conservative Association, held on Friday, resolutions were passed expressing unabated confidence in the Government, and declaring that it was not necessary for Parliament to be called together at the present moment. The Manchester Conservatives are preparing for a great county demonstration at the "Royal Pomona Palace," on the 28th, in support of the policy of the Government. In Chelsea, Belfast, Scarborough, Norwich, and other places similar movements are in progress. In fact, the Conservative working man, or somebody who passes for him, is all alive.

The last monthly summary of railway accidents published by the *Pail Mall Gazette* bears witness to the value of Pullman cars. Speaking of the accident to the Pullman express, the article says that it shows that the cars are built with a solidity and strength which carry them pretty well through "any moderate sort of collision."

FOREIGN MISCELLANY.

It is rumoured at Berlin that another pamphlet on Count Arnim's case, intended as a sequel to "Pro Nihilo," is in the press.

The elections of mayors by the French municipal councils took place on Sunday, and passed off quietly, most of the mayors being re-elected. There was on the whole a slight Republican gain.

M. Gambetta read a long report to the Budget Committee yesterday, in which he proposed to convert all direct taxes into one single income-tax, and to reduce or gradually suppress indirect taxes.

Lord Beaconsfield continues to receive the congratulations of the Vatican press for his sagacity in detecting the hand of the secret societies in the anti-Turkish agitation. The *Osservatore Romano* dedicates a leader to the subject.

A Royal decree dissolving the Italian Chamber of Deputies has been published. The general elections will be held November 5 and 12 next, and the new Chamber will meet on the 20th of that month.

The news from Constantinople is that ex-Sultan Murad is dying. On being apprised of this by Dr. Curpione, Sultan Hamid sent his Chamberlain to the mother of the dying prince to inform her that she and the family of her son will be duly provided for.

It is stated that an official communication has been received from the Government of Madagascar expressing regret at the recent attack upon the boats of two of Her Majesty's ships visiting the island in connection with the suppression of slave traffic.

According to the Madrid papers Senor Alfonso Martinez, ex-Minister of Justice, having been consulted by some members of the Protestant community, has given an opinion in writing, which interprets Article XI of the Constitution in a sense favourable to the Protestant view of the question of religious toleration in Spain.

PRINCE BISMARCK, says the *New Stettin Gazette*, replied to a visitor at Varzin, who urged on him the necessity of a German military intervention against the Turks in Bulgaria: "If you could prove to me that landed property in Pomerania would rise in value by means of a war with Turkey 1 or more per cent., I should not be disinclined to do as you propose."

THE CONVENTION WITH CHINA has been ratified. The Edict published in the *Gazette* regrets Mr. Margary's murder, and affirms the right of foreigners to travel and to enjoy protection. The proclamation is to be posted in the provinces. An envoy, with a letter of apology, is to go to England directly.

THE CIVIL BURIAL QUESTION continues to excite much acrimony in Italy. Lizabe Ruffoni, a member of the Roman Republican Assembly in 1849, died recently, leaving his widow in straitened circumstances. She applied to M. Cernuschi, who is a Materialist, for assistance in burying him. M. Cernuschi offered to bear the expense of a civil interment, but the widow asked time for reflection before accepting this offer, and finally informed him that her landlord had assisted in arranging for a religious burial. The clerical press sharply attacked M. Cernuschi, who, telegraphing from London to the *Siccle*, explains that the deceased always professed anti-Catholic opinions, and that being an anti-Catholic, he could not offer Mme. Ruffoni the expense of a Catholic service.

A NOVEL AND UTOPIAN SCHEME.—The following is from the *Lombardia*:—"Monsignore Hassoun, the Armenian Patriarch, entertains the idea of converting Palestine into an appanage of the Pope, and it appears that he has not only the support of Pius IX., but, strange to say, also that of the Turkish Government, to which the Court of Rome is rendering important services at this moment. His intention would be to attract to Palestine a powerful current of emigrants from all the Catholic countries of Europe, to allot land and cattle to them, to build workshops, and to call into activity the principal industries through which other countries of the world flourish. The capital of the state would be Jerusalem, which by means of railways would be placed in connection with Bethlehem, the Dead Sea, and the other holy places. At Jaffa a grand port could be constructed and lesser ports provided for the smaller cities on the coast. This project, fantastic and improbable as it is, has nevertheless obtained a number of supporters in the Vatican, beginning with Pius IX. himself, who perhaps desires to secure his successors the faculty in that classic land of exercising both the temporal and spiritual powers."

A ROYAL ALBUM.—A correspondent of the *Scotsman* writes:—"In obedience to the royal commands, Mr. W. Simpson, F.R.S.A., is at present engaged on two memorial pictures of the unveiling of the Prince Consort Memorial in Edinburgh last month, a ceremony which he attended in the capacity of Queen's artist. The drawings are water-colours—one of a large size intended for hanging, the smaller one being destined for the Queen's own book or album. From the commencement of her reign the Queen has adopted this method of preserving mementoes of all the interesting ceremonials and events in which she has herself personally appeared and publicly borne a part. The drawings from this album are about 11 in. by 7½ in., and the series, which must now be pretty extensive, ranging over so many years, forms as it were an illustrative history of Her Majesty's reign."

SERIAL EDITION OF DR. FARRAR'S LIFE OF CHRIST.

Messrs. CASSELL, PETTER, and GALPIN have the pleasure to announce that they have now made arrangements for

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In announcing the issue of an Edition in a Serial form, which will for the first time place within the reach of every family in the land Dr. FARRAR'S "LIFE OF CHRIST," the Publishers may well confine themselves to the expression of the simple fact, and leave the eloquent words with which Dr. FARRAR introduced the book to bespeak the reader's reverent attention.

In the Preface Dr. FARRAR writes:—"In fulfilling a task so difficult and so important as that of writing 'THE LIFE OF CHRIST,' I feel it a duty to state the causes which led me to undertake it, and the principles which have guided me in carrying it to a conclusion.

"It has long been the desire and aim of the Publishers of this work to spread as widely as possible the blessings of knowledge; and, in special furtherance of this design, they wished to place in the hands of their readers such a sketch of the Life of Christ on earth as should enable them to realise it more clearly, and to enter more thoroughly into the details and sequence of the Gospel Narratives. They therefore applied originally to an eminent theologian, who accepted the proposal, but whose elevation to the Episcopate prevented him from carrying it out.

"Under these circumstances, application was made to me, and I could not at first but shrink from a labour for which I felt that the amplest leisure of a lifetime would be insufficient, and powers incomparably greater than my own would still be utterly inadequate. But the considerations that were urged upon me came no doubt with additional force from the deep interest with which, from the first, I contemplated the design. I consented to make the effort, knowing that I could at least promise to do my best, and believing that he who does the best he can, and also seeks the blessing of God upon his labours, cannot finally and wholly fail.

"And I have reason to be thankful that I originally entered upon the task, and, in spite of all obstacles, have still persevered in it. If the following pages in any measure fulfil the objects with which such a Life ought to be written, they should fill the minds of those who read them with solemn and not ignoble thoughts; they should 'add sunlight to daylight by making the happy happier'; they should encourage the toiler; they should console the sorrowful; they should point the weak to the one true source of moral strength. But whether this book be thus blessed to high ends, or whether it be received with harshness and indifference, nothing at least can rob me of the deep and constant happiness which I have felt during almost every hour that has been spent upon it.

"After I had in some small measure prepared myself for the task, I seized, in the year 1870, the earliest possible opportunity to visit Palestine, and especially those parts of it which will be for ever identified with the work of Christ on earth. Amid those scenes wherein He moved—in the

—holy fields
Over whose acres walked those blessed feet
Which, eighteen hundred years ago, were nailed
For our advantage on the bitter cross—

in the midst of those immemorial customs which recalled at every turn the manner of life He lived—at Jerusalem, on the Mount of Olives, at Bethlehem, by Jacob's Well, in the Valley of Nazareth, along the bright strand of the Sea of Galilee, and on the coast of Tyre and Sidon—many things came home to me, for the first time, with a reality and vividness unknown before. I returned more than ever confirmed in the wish to tell the full story of the Gospels in such a manner, and with such illustrations as—with the aid of all that was within my reach of that knowledge which has been accumulating for centuries—might serve to enable at least the simple and the unlearned to understand and enter into the human surroundings of the life of the Son of God."

It was under such circumstances, and in such a spirit, that Dr. FARRAR'S work was entered upon and completed; and it is now a fact universally recognised that the history of the publication of the "LIFE OF CHRIST," which made its first appearance in the Spring of 1874 in Two Volumes, is, to quote the words of *The Quarterly Review*, the history of "a literary success to which the annals of English Theology present no parallel."

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WEDNESDAY, OCTOBER 11, 1876.

SUMMARY.

It is announced this morning that, after protracted negotiations and great pressure, the Treaty Powers have persuaded the Porte to consent to a six months' armistice, viz., until the end of March next. There seems to be no doubt that this lengthened suspension of hostilities will be accepted by Serbia. Everybody will heartily rejoice that this breathing time has been secured in the interests of peace. Diplomacy has now an immense advantage, and abundant leisure for successful negotiations. Practically, we suppose, the Servian war is at an end. As matters stand, the Great Powers have made a proposal for administrative autonomy to be applied to three Turkish provinces, while the Ministers of the Sultan undertake to apply the same remedy to every part of the Empire. To this extension of the proposed reforms there can be no objection *per se*. On the contrary it would avoid a dangerous anomaly. The real question is, not as to the nature or extent of the changes required, but as to the "effectual guarantees" which Lord Derby considers necessary. The scheme outlined by the Porte foreshadows an internal revolution in Turkey—an entire reversal of the policy of the last twenty years. Are the Sultan's Ministers able, even if willing, to carry it out in practice? With them it is a matter of life and death. To do nothing effectual would precipitate a war next spring, which could only end in the dismemberment of Turkey. Probably the Porte will be mainly influenced by the attitude of our Government, and the policy of the British Cabinet ought to be—perhaps will be—shaped by public opinion at home.

This morning's news supersedes in interest all that has occurred during the week in reference to the Eastern Question. It will be seen that the movement in this country in favour of the emancipation of the Christian population of Turkey is still active, and that, in spite of the spasmodic efforts of philo-Turks to elicit an expression of confidence in the policy of the Government, and the taunt that the Liberals are playing the game of Russia, the resolution of the nation against any support being again given to Turkey remains unshaken. Mr. Gladstone's solemn warnings in his last published letter have as much relevancy to-day as on Monday, and, notwithstanding Mr. Forster's somewhat hesitating speech to his constituents on Saturday, the resolution carried at the close of the meeting was of the most uncompromising character.

We have not space to deal with the remaining topics of the week, which are, however, not of a character to need much comment here. They mostly relate to religious and ecclesiastical questions. Last week the Church Congress and the Baptist Union were in session at Plymouth and Birmingham; this week the Congregational Union is meeting at Bradford, and the first public sitting took place yesterday. Foreign news, apart from that which relates to the Eastern Question, is remarkably dull. We are awaiting the result of the elections in Ohio and Indiana. They took place yesterday, and according to American politicians are likely to foreshadow the result of the forthcoming Presidential election.

THE DIPLOMATIC SITUATION.

WE are still enveloped in haze, although, happily, it rather brightens than darkens. It seems that the report prevalent in all the capitals of Europe last week that the Turkish authorities at Constantinople had refused to accede to a month's armistice, with a view to more deliberate peace negotiations, is not strictly correct. The preliminaries of peace drafted by Lord Derby, and verbally adopted for the occasion by the other Treaty Powers, were, it is true, set aside by the Porte by means of a counter-proposition, on its part, to apply the administrative reforms therein proposed, not to the disturbed provinces of Turkey only, but to the whole Empire, Asiatic as well as European, and to constitute a Turkish Senate with a view to carry it into effect. That reply, we are informed, has remained to a great extent a dead letter. Turkey, says the Paris correspondent of the *Times*, "has not even insisted upon it, and as the Powers have continued their work without reference to the prospect of a Turkish Senate, Turkey has again deliberated, and gives this last reply, which is the serious question of the moment, and for the

official communication of which the Powers are waiting before they resume the official negotiations which for the moment are undergoing a kind of interruption." This second reply, already formulated but not yet communicated, is surmised, upon high authority, to run to the following effect:—As to the question of the armistice, Turkey accepts it in its principle, if not in its exact expression. She rejects the term "Armistice," because the insurgent provinces are rebel subjects whom she cannot recognise under the title of belligerents. But she is ready to consent to a suspension of hostilities of unfixed duration on two conditions. First, that this suspension should be accepted on both sides, and rigorously observed; and secondly, that while the suspension lasts the Servian army should not be reinforced by the arrival of foreigners. Then, as to the proposition she makes to give liberties not only to her Slavo-Christian Provinces, but to all her provinces, she admits that the Powers have a right to show themselves distrustful towards it, and she accepts beforehand the collective control to which the reforms introduced into the provinces will be submitted. But she asks the Powers to demand of her, to exact from her, not only liberties for some of the provinces, but liberties for all the provinces. As regards herself, she considers political and administrative homogeneity to be for her a vital principle, and she thinks that the Powers will not hesitate to consecrate this principle, to extend an equal protection to all her subjects, to claim for them all the benefits of the reforms considered necessary, and thereby to facilitate her entering into harmony with civilised Europe, and thus to make her existence repose on a liberal and civilising cohesion.

If the reply of the Porte should turn out to be conformed in tenour to this description of it, it will probably cause some perplexity to the representatives at Constantinople of the guaranteeing Powers. It is hardly to be imagined that it will be accepted. It is but a repetition in fact, in a more subtle form, of the proposition which the Powers have already allowed to lie in abeyance, as not calling for a distinct decision. But we are afraid it must be taken to indicate that the Porte is not nearly so ready to yield to the pressure of the European Powers as may have been taken for granted. What effect the unanimity of the Powers in the demands they make upon it may have upon its final determination it would be rash to predict. But it seems obvious that it is not so much the extent of the self-government demanded from the Porte for the disturbed provinces as the nature of the guarantee to be exacted, and of the political system to be provided for the government of Turkey as a whole, which is likely to constitute the turning-point of the peace negotiations.

Meanwhile, the situation at home is not by any means so clear of distracting points as it was a fortnight ago. The policy of the Foreign Office, so far at least as it is known, can hardly be described as embodying an adequate or hearty response to the voice of the English people expressed in various ways. Mr. Gladstone is right in saying, as he did in his letter to the working men's meeting held on Monday night in St. James's Hall, that if Her Majesty's Government desire to appease or satisfy the country they need only give the assurance that, so far as depends upon them, the people of Bosnia, Herzegovina, and Bulgaria, shall be secured in the management of their own affairs by institutions not dependent for their continuance and efficacy on the caprice or will of the Ottoman Government. "A declaration substantially to this effect," he adds, "though it would not cover the entire subject, would go far to put an end to controversy at home." Some distinct enunciation of what are, and are to be, the political aims of our Foreign Office in regard to the Eastern Question, is certainly due to the all but unanimous and wholly disinterested demonstrations of popular conviction and conscience recently made to Europe. It is not fair that our countrymen should be kept in the dark, even if the diplomatic efforts of the present Government be all that could be desired—and we are much afraid that so much cannot be said of it. There can be no insurmountable objection to letting the people of England know the direction in which it is proceeding. They do not expect any fulness of details. They only want to be satisfied that their exertions have not practically fallen to the ground. "What we have to fear," says Mr. Gladstone, "is that at the European council table the desires of Great Britain, lying in one scale, her weight and influence are cast into the other. Persistence in a policy apparently condemned by the nation, and not known or sustained by the Parliament, is a spirit at variance with the practice of the Constitution, as well as most disparaging, in the

present instance, to the honour and influence of Great Britain."

MR. FORSTER'S SPEECH AT BRADFORD.

THE address of the right hon. member for Bradford has been looked forward to with great interest on all sides. Some politicians, doubtless, hoped to find in it a magic wand to probe the very depths of the Eastern Question; many more, we suppose, expected Mr. Forster at least to throw much light upon the perplexing problem. The latter have been abundantly satisfied; the former must be almost in a state of despair. The member for Bradford has made a very large and important contribution to our stock of information on the subject, the fruit of very recent observations. As everyone knows, he took a most creditable part before Parliament rose in unearthing the Bulgarian infamies and confronting the heartless Prime Minister, and his profound interest in the question, and his desire to get at the real truth, have since led him to visit Eastern Europe. If the keen observation and good sense of so practical a statesman cannot furnish us an adequate clue through the endless mazes of the Eastern Question, Mr. Forster undoubtedly deserves credit for his well-meant efforts and sacrifices, and for the entire sincerity of his opinions, albeit they may stop short of the conclusions of many of his Liberal colleagues. The issues involved are momentous, and no public man of any responsibility could at such a juncture venture upon giving rash counsel.

As might be supposed, Mr. Forster is able to confirm the accuracy of the reports of the Bulgarian atrocities which have aroused the British nation. These outrages have not ceased, and the right hon. gentleman, notwithstanding Lord Derby's stern despatch, doubts whether any real compensation will be given to the victims, whether there will be any real punishment to the chief offenders, and whether there will be that disarming of the Turkish population which is absolutely necessary in order to prevent a continuance of these outrages. Mr. Forster makes light of the alleged foreign intrigues and secret societies. There was an insurrection in Bulgaria, but with the population it is a question of personal security from day to day, and of property being destroyed without the slightest chance of redress. Such people have a right to revolt, and if Mr. Forster had been a Bulgarian, probably he would, he says, have been among the insurgents. In like manner, though of course with less emphasis, he palliates the course taken by the Servians as against the round accusations of Lord Beaconsfield. It was the peremptory rejection of the Berlin Memorandum by our Government, without proposing any substitute, that drove them to despair, and induced them to take up arms.

Mr. Forster, fresh from Constantinople, is able to give important testimony as to the effects of the policy of our Government. As the result of his observations there he found that England was "supposed to be the special ally of the Turk, and above all his special ally against Russia, and most certainly our Government had till lately done nothing to remove this impression." This is in entire harmony with the impression conveyed by the official despatches since the insurrection broke out in Herzegovina. But a change has now taken place. The Turks are quite undeceived, not indeed by the British Government, but by the emphatic expression of opinion on the part of the British people. Before this outburst of national feeling there was, says Mr. Forster, a possibility that we might be driven into a repetition of the Crimean War. That is now impossible. We would commend this view to those partisans of the Government policy who are ceaselessly proclaiming that the recent demonstrations have made war more imminent. But the indignant protests of Englishmen have had another salutary effect. Ever since the Crimean War the Turks have believed that we should always guard them against the consequences of their own misgovernment. "England would always support them against Russia, and consequently they might go on with an incapable, with an oppressive, with a corrupt Government, and go on in safety." That delusion is, happily, at an end.

The right hon. member for Bradford, as may be supposed, does not underrate the magnitude of the tremendous problem that now confronts Europe. The Powers have to do with a Government that is profuse in promises of grand reforms; their unredeemed promises dating back during the last twenty years at least. So long as Turkish rule continues as it is (says Mr. Forster) there will be revolution. A Government that thus oppresses its subjects, and suppresses rebellion with such atrocities, "is becoming weaker and weaker every day, more

and more insolvent, more and more corrupt, more and more condemned through the state of utter anarchy and incompetence which prevails." This is a very dark picture as drawn by a statesman who uses exceedingly measured language. The prospect is, moreover, aggravated by the fact—at least, this is Mr. Forster's view—that the subject Christian population is at present too depressed to furnish the materials of self-government, and that what is secured for Bosnia, Herzegovina, and Bulgaria will certainly be demanded for the Greek provinces, Thessaly and Epirus. To leave things as they are would lead to "utter anarchy"; to introduce sweeping reforms would be to promote chronic discontent throughout the Empire.

What, then, can be done? Here we cannot but think Mr. Forster's excessive caution and fondness for compromise leads him astray. He expresses a belief that absolute autonomy, such as is demanded by English opinion, could only be secured by foreign occupation. The Christians, he urges, would govern the Moslems fairly, but the Moslems would not submit to such a régime. This, we may remark, is not the opinion of the intelligent and experienced correspondent of the *Daily News* at Constantinople. However, Mr. Forster inclines to the acceptance of Lord Derby's plan of administrative reform as a transition measure, partly because the Treaty Powers are agreed upon it, and partly because it would not be so alarming a change as would provoke a Mussulman rebellion. But Mr. Forster would make it a *sine quâ non* that the Powers should have a treaty right to see the scheme enforced. However the Porte will not accept it. It is ready to grant these institutions to all the provinces of the Empire, but then the concession must be its own, and the Powers have no right to interfere. So that we have come back to the original difficulty with this difference—that England is not now on the side of Turkey. Of the British Government we are less certain. If we may judge from the tone of their most authoritative organs they would still befriend the Porte out of dread of Russia. Their thoughts are full of war with Russia, while the mass of the people only want her co-operation. Can we wonder that Mr. Gladstone should once more deem it necessary to raise his warning voice?

At all events the divergence of Mr. Forster from the general views of the Liberal party is not so great as has been represented. He prefers political autonomy if it can be had without war. He would accept administrative independence accompanied by the right of interference by the Treaty Powers—the concession of that right being imperative. Is this what Lord Derby means by "effectual guarantees"? If so, he will be to that extent, carrying out the view of the British people. As Mr. Stansfeld ably put the question at the Exeter Hall meeting on Monday:—"Our duty and our interest was to help the Christian populations in Turkey. They had a right to our sympathy and our help within the limits which, in the plainest possible words, he had defined and laid down. We ought to urge upon the Powers of Europe the propriety of their meeting in congress or in common council to discuss the conditions of the existence of the Christian provinces. He stood upon the ground that in the interests of European peace we were not entitled to go beyond the decisions of that congress or common council of the Powers; but he maintained that we had a right to desire and demand that Her Majesty's Government should truly represent the sympathies and the convictions of this country, and procure the largest and not the smallest possible measure of self-government which the United Powers can be persuaded to obtain from the Ottoman Porte."

INCREASE OF SMALLPOX IN LONDON.—The statements made at the meeting of the Metropolitan Asylums Board on Saturday as to the increase in the number of smallpox cases in the hospitals under charge of the board, are calculated to cause no slight anxiety and alarm. The smallpox hospital at Homerton is reported to be now more than half full, eighty-six patients having been admitted during the past eight weeks. Smallpox has reappeared in most of the northern and eastern parishes, but more especially in Islington, where it has assumed serious proportions. In the Stockwell Hospital 168 cases have been received during the past eight weeks, and there are now ninety small-pox patients in the establishment. Special attention was called to the fact that during the past two months the number of cases under treatment at this hospital had increased from fifty-one to ninety, and it was pointed out that if fresh cases continued to be sent in at the same rate as during the past fortnight, the accommodation in the hospital will scarcely suffice to meet the demand. The general type of the disease is moreover represented as being very severe, most of the cases being of the hæmorrhagic and confluent forms. —*Pall Mall Gazette*.

Literature.

HOOD'S POEMS COMPLETE.*

These two volumes carry us from the extreme points of the Muse's World, revealing to us many beautiful corners and retreats that lie between. Hood himself tells us that he was a "Lively Hood for a livelihood"; and gives us to infer that his real delights lay in the world of serious poetic creation. His son tells us that, when the "Plea of the Midsummer Fairies," with other poems, all serious, was published in 1827, it fell almost stillborn from the press; and that the poet bought up the remainder sheets of the edition himself, "to save it (as he said) from the butter-shops!" It may be fairly questioned," the son adds, "whether he would ever have so taxed his slender means to save any of his comic writings had they chanced to be thus neglected. This is not intended to depreciate his position as a wit—in that respect he stands unsurpassed, perhaps unequalled—it is an assertion that as far as may be judged from his life, Hood's ambition was to take a place among the poets, and that to place his serious writings first in any collection is to do what he would have wished done himself."

The past twenty years have witnessed a gradual revolution with respect to Hood's place in literature. During his life the world recognised him as the wit mainly—as the inexhaustible punster, the clever parodist to whom the English language seemed simply a storehouse of lumber to make jokes out of; and his flow of fantastic and unexpected tricks was so ceaseless and appeared so spontaneous as almost to justify the contemporary opinion. But there were even then a few more discerning spirits who saw the true poet behind the punster, and were glad to preserve, amid more select things, some of the pieces that had been rescued by the poet himself from the butter-shops in 1827. It would be a very excellent problem for criticism to find out and to fix the peculiar forms in which the comic and the serious veins in Hood acted on, modified, and enriched each other. That is too wide a subject for us to venture on here; but it may not be too much to say that, chiefly owing to the compulsion of circumstances, which has often revealed to men rich veins in directions they would not else have adventured, Hood waited to reveal a rich vein of poetry that, so to speak, lies in a middle kingdom between the Serious and the Comic. In a certain respect it may be said that his speciality is in this field; and the most popular, and what promise to be the most lasting of his poems, belong to this class. Such poems as "Hero and Leander," and the "Plea of the Midsummer Fairies" are too fine, too remotely pervaded by the elusive and delicate lights of an ærial fancy, which ordinary readers miss; his purely comic poems again are, for most part, too fantastically verbal and lack fulness and depth of idea to take any lasting hold on the general mind; but when Hood is possessed by a grand moral idea, or by some phase of social wrong and treats it lightly, then he is *facile princeps*, and within his territory none dare walk but he. "Miss Kilmansegg and her Golden Leg" is one of the most original pieces of creation in the language. The genuine satire, the earnest purpose, the light word-play, all unite to add to the general effect; intensifying each other till they gather to a grand climax. And now and then a great thought comes forth arrayed newly in a sort of easy holiday garb that takes the eye without offending it. The deep earnestness and the harmless fun, go hand in hand, and strengthen each other. Amid the rattle of "Miss Kilmansegg," what genius must have been present to justify this:—

Into this world we come like ships,
Launched from the docks, and stocks, and slips,
For fortune fair or fatal;
And one little craft is cast away
In its very first trip in Babbicombe Bay,
While another rides safe at Port Natal.

What different lots our stars accord—
This babe to be treated and viewed as a lord,
And that to be shunned as a leper!
One to the world's wine, honey, and corn,
Another, like Colchester's native, born
To its vinegar only and pepper.

And the other sex, the tender, the fair,
What wide reverses of fate are there!
While Margaret, charmed by a Bulbul rare,
In a Garden of Gul repose,
Poor Peggy hawks nose-gays from street to street,
Till, think of that who find life so sweet,
She hates the smell of roses.

Even in such earnest poems as "The Bridge of Sighs," "The Song of the Shirt," and the

* 1. *Hood's Serious Poems*. Complete edition. With a Preface by THOMAS HOOD the Younger. With illustrations. (E. Moxon, Son and Co.)

2. *The Comic Poems of Tom Hood*. With a Preface by THOMAS HOOD, the Younger. With illustrations. (Same publishers.)

"Lay of the Labourer," much of their effect is undoubtedly due to that peculiar verbal dexterity—that power of intensifying the effect by a rhyme, or a turn of expression, that is quite unexpected, and unusual in serious poetry, and yet never passing beyond the limit so as to conflict with the original purpose. From both sides Hood drew power by lengthened practice. The composition of his earlier, more fanciful poems, had taught him the secrets of delicate balance—his comic exercises had impressed him with the force that may lie in unexpectedness, in sudden contrast. So that in the class of poems in which Hood's genius, as we think, most distinctively asserts itself, the balance is held with masterly exactness—the ludicrous and the serious inter-blend, and pathos steals an additional tear from laughter. His son has well written,—

His appreciation of the ludicrous is so keen that he knows not only how to use his fancy in conjunction with his serious power, but he knows how to limit it, and to avoid where necessary the suggestion of the ridiculous. The lack of the sense to achieve this last is the thing that has occasionally disfigured very fine poems, with passages which their writer intended to be serious, but which by sheer incongruity suggest some strange and irresistibly comic idea to the mind of a reader with any feeling of humour. . . . In the selection of the metre for the "Bridge of Sighs" is an instance of his complete power of expression. In any but skilled hands the peculiar measure would have been a certain source of failure, it would have broken into a jog-trot. It heightens the effect of Hood's poems. A smaller man would have overstepped the limits of the sublime.

It is almost impossible, therefore, to arrange with any approach to satisfactoriness and finality the poems of Hood, under any hard and fast distinction of "serious" and "comic." Certainly such a poem as that "On Pawning My Watch" and the ode "to Richard Martin" might have been placed among the comic, as well as not a few others here classed as "serious," and vice versa. Some of Hood's sonnets and shorter poems, which have hardly received such special regard from the public as they are entitled to, strike us as surpassingly beautiful. "Ruth" is one of these:—

She stood breast-high amid the corn
Clasped by the golden light of morn,
Like the sweetheart of the sun,
Who many a glowing kiss had won.

On her cheek an autumn flush
Deeply ripened;—such a blush
In the midst of brown was born,
Like red poppies in the corn.

Round her eyes her tresses fell,
Which were blackest none could tell,
But long lashes veiled a light,
That had else been all too bright.

And her hat with steady brim
Made her tressy forehead dim;—
Thus she stood among the stocks,
Praising God with sweetest looks:—

Sure, I said, Heaven did not mean,
Where I reap thou should'st at but glean,
Lay thy sheaf adown and come,
Share my harvest and my home.

Two of the sonnets we must make room for:—

LEAR.

A poor old King, with sorrow for my crown,
Throned upon straw, and mantled with the wind—
For pity, my own tears have made me blind,
That I might never see my children's frown;
And, maybe, Madness, like a friend, has thrown
A folded fillet over my dark mind
So that unkindly speech may sound for kind—
Albeit I know not.—I am childish grown—
And have not gold to purchase wit withal,
I that have once maintained most royal state—
A very bankrupt now that may not call
My child my child—all beggared save in tears,
Wherein I daily weep a poor man's fate,
Foolish—and blind—and overcome with tears.

FALSE POETS AND TRUE.

TO WORDSWORTH.

Look how the lark soars upwards and is gone,
Turning a spirit as he nears the sky!
His voice is heard, but body there is none
To fix the vague excursions of the eye,
So poets' songs are with us, though they die
Obscured and hid by death's oblivious shroud,
And earth inherits the rich melody
Like raining music from the morning cloud,
Yet, few there be who pipe so sweet and loud,
Their voices reach us thro' the lapse of space:
The noisy day is deafened by a crowd
Of undistinguished birds, a twittering race:
But only lark and nightingale forlorn
Fill up the silences of night and morn.

We could, in one or two instances, have wished the punctuation slightly altered. For instance, in the Epistle to Joseph Hume, the second line of the couplet:

Oh, Mr. Hume, don't drink,
Or eat, or sleep, a wink,—

should surely have been differently pointed, since, as it stands, it makes as though the poet expected Mr. Hume to eat a wink—and we do not perceive any pun dependent on the punctuation.

And there is one sentence in the admirably-written Prefaces, which in our case caused us some momentary confusion:—

He was incapable of any of the cruel pleasantries for which Theodore Hook was famous; indeed, the only person he ever frightened, even with a practical joke,

was himself, when as a boy he traced with the smoke of a candle on the ceiling of a passage outside his bedroom a diabolical face, which was intended to startle his brother, but which so alarmed the artist himself, when he was going to bed forgetful of his own feat, that he ran downstairs, in a panic and in his nightdress, into the presence of his father's guests assembled in the drawing-room.

Clearly it could not have been the smoke of the candle that the face was traced in, but the black of the wick, as it was really drawn on the wall, surely not on the ceiling!

LIFE OF MENDELSSOHN.*

The story of Mendelssohn is that of the true artist. His life in a special sense is his art. From his enthusiastic boyhood—when he was the companion, on equal terms, of the great composers—to his early death, he was subservient to one idea—the idea of perfection; and no secondary thought intruded. We have already had his story by masters in the craft, amongst others by Moscheles, his friend and companion, by Lady Wallace, and by Mr. Haweis, in his high-coloured, characteristic style, but still it bears this new telling—which is quiet, studious of fact, never allowing the deep enthusiasm by which it is pervaded, to run away into mere colourless statement. Herr Lampadius has traced out the main facts well—how in his twelfth year the boy detected points, which his master, Zelter, had missed in the works of Bach and others; how as a boy he was admitted to Goethe's most intimate friendship, to draw permanent profit from the association; how his father, luckily placed in circumstances of affluence, endeavoured to develop in him a love for other studies, not neglecting physical exercises, such as riding and swimming; and how he came to London in 1829, to aid in the bringing out of Bach's Passion Music; and how afterwards in Berlin, in Leipzig, at Frankfurt, in London—wherever he was, he became the centre of cultured influences, which radiated far and wide, and are still powerfully felt even at this day, in the direction of elevation and dignity of thought and motive in music, and the association of it worthily with other departments of art.

In addition to a life of vast productiveness, we have, in the case of Mendelssohn, the study of a very beautiful character; for, though his excessive sensitiveness of nature occasionally made him irritable, and touched him with some sense of depression and gloominess, yet he was pure and yielded readily to fine issues, and was really social and sympathetic in the best sense. He was disinterested, without a touch of jealousy, ever ready to admire a successful piece of work on the part of a great rival, or to aid in bringing forth the worthy effort of a still struggling fellow artist. This generosity added a grace and colour to his greatness—gave a kind of knightly elevation and dignity to his life. Mr. Gage, who has translated the work well and with careful simplicity, has, we think, done well to give in his appendix the extracts from the letters of Sir Julius Benedict, Mr. Chorley, Mr. Bayard Taylor, and others; and we have no doubt that these will be read with almost as much interest as the work itself. At all events, we have found much to interest us in the bulk of this appendix. We cannot afford to go into a detailed résumé of the book; suffice it to say, that it is clear, simple, and most readable throughout, doing justice to the high and noble character with which it deals. This is a picture of Mendelssohn and his charitable ways:—

He was a man rather under the ordinary stature and size, somewhat neglectful of his personal appearance, yet graceful in his walk and bearing. His head was covered with glossy black hair, curling in light locks; his forehead, as befitted the head which teemed with such a burden of thought and feeling, was high and arched; his features sharply cut, but noble. His eyes were unspeakably expressive: when they glowed with indignation, or looked at you with estrangement, too much to bear; but, in his general friendly mood, indescribably charming; his nose, noble, and inclined to the Roman type; his mouth, firm, fine, in his serious moods more than dignified, authoritative, I might say, yet capable of the sweetest smile and the most winning expression. In this graceful, finely moulded form, was hidden not only a royal spirit, but a most kindly heart. To speak out in a single word what was the most salient feature of his character, he was a Christian in the fullest sense. He knew and he loved the Bible as few do in our time: out of his familiarity with it grew his unshaken faith, and that profound spiritual-mindedness without which it would have been impossible for him to produce those deep-felt sacred compositions; and, besides this, the other principle of genuine Christian life, love, was powerful in him. God had blessed him with a large measure of this world's goods; but he made a noble use of them. He carried the biblical injunction into effect, to "visit the widow and the

fatherless in their affliction"; and he knew that to feed the hungry and to clothe the naked is a fast acceptable to the Lord. His threshold was always besieged by the needy of all sorts, but his kindness knew no bounds; and the delicacy and consideration with which he treated the recipients of his bounty largely increased the worth of his gifts, valuable as they were, even in a merely material sense. Since he died, deed upon deed has come to light, which I am not at liberty here to relate, out of courtesy to the receiver, out of consideration to the giver, which only shows how literally he fulfilled the Saviour's injunction, not to let the left hand know what the right hand doeth.

But what is to be reckoned largely to his credit is, that, with his worldly advantages, he cherished such a love of work; that he was a man of such restless activity. Many successful workers of the German muse have been the children of poverty, and, without the stimulus of necessity, would have always been unknown: in many a man of genius, the sad experience has been repeated, that, so soon as Fortune smiled, his genius has been soothed to easy slumbers; but Mendelssohn, born in the lap of luxury, never gave himself with easy resignation to a life of contentment with worldly comforts; he only used his wealth as a means of giving his talents the more exclusively to his art; he did not compose in order to live, but he lived in order to compose.

In answer to the question, "What has made Mendelssohn a classic muse?" Herr Lampadius gives this answer:—

Foremost of all, the master's pure and lofty aspiration, which set for itself only the highest ideal, and did not bow before any throne, not even that of the world; his moral energy of will, which did not ask what pleased the multitude, but, listening only to the inspiration from within, broke for itself a victorious way through all obstacles. Then his universal culture, which made him at home in a great variety of spheres, enabled him to enter deeply into the nature of the given subject, and choose that form of representation which best harmonised with it. Music was to him utterly plastic; first the transparent clearness of his understanding suffered him to conceive of his object with noonday distinctness, and then his mastery of his art gave him a matchless power of expression. He always knew what he wanted to do; and when he had once grasped his subject, he did not rest till the musical delineation perfectly corresponded to the idea; and his light hand wove all the graceful fabric, with almost magic skill, and with the speed of light. It is true, in all his greater works, his style is earnest, I might say, severe, thorough—true to his models, and always worthy of his subject—but never wearisome and heavy. Whether Mendelssohn treated a religious, a romantic, a lyric, an epic, or a dramatic theme, he always transported the hearer to the situation, transferred his own feeling to him, and held him to the very close in perfect satisfaction and unabated interest. The main thought was manifest at once; and it was invariably one which it was worth while to follow, through which heart and soul were mightily moved. Thus in *St. Paul*, the noble choral, "Awake, the voice calls us," discloses the entire burden of the piece; so, in the *Hymn of Praise*, the wonderful theme, "Let all things that have breath, praise the Lord," running through the whole first movement, and reappearing in the mighty chorus which ends the work; so, too, the first measures of the overture to *Antigone*, pervaded by the deep earnestness and fire peculiar to the antique tragedy. To all these genuine artist-gifts, there was added the most needed one of all—a fancy teeming with images, and able to present each thought in that ideal, characteristic dress which made it unmistakable. The finest instances of this are his descriptive overtures, with their sumptuous tone-painting, always perfectly intelligible, yet never going too minutely into details.

And to this, by way of fitting supplement, we add the following incisive sentences from Sir Julius Benedict's short sketch:—

Mendelssohn was the inventor of an original and interesting class of short pianoforte pieces, most appropriately called "Songs without Words." At that period, mechanical dexterity, musical clatterings, skips from one part of the piano to another, endless shakes and arpeggios, were the order of the day: everything was sacrificed to display. Passages were written for the sole purpose of puzzling and perplexing the musical dilettanti, causing amazement by the immense quantity of notes compressed into one page. Mendelssohn, who would never sacrifice to the prevailing taste, took, in this new species of composition, quite an independent flight: his aim was to restore the ill-treated, panting pianoforte to its dignity and rank; and, in this view, he gave to the world those exquisite little musical poems I have mentioned. Though limited in extent, and unequal, in point of merit, the hand of the master is perceptible in every one; and long hence, when even the trace of the thundering pianoforte school shall have disappeared, the musician and amateur will recur with delight to these charming fruits of a refined and elevated taste. It must not be inferred from this, that Mendelssohn's pianoforte works are wholly free from mechanical difficulties. On the contrary, they abound in brilliant passages and dispersions of chords, that, from their very novelty, present no mean obstacle even to expert performers; but Mendelssohn never writes difficulties for the mere sake of display.

It is perhaps not generally known, that Mendelssohn spent some of his happiest hours in the neighbourhood of London. At his fifth visit to the great metropolis he was accompanied by his wife, who had never before seen England; and they resided at the house of one of her relations, Mrs. Benecke, on Denmark Hill. Here Mendelssohn led a quiet and almost secluded life, receiving few visitors, and only going to town when called thither by his professional duties at the Philharmonic Concerts; two of which were directed by him.

"EASTERN PERSIA."

There is a good deal in these handsome volumes which will only be interesting to those

* *Eastern Persia*. An Account of the Journeys of the Persian Boundary Commission, 1870-71-72. In Two Volumes. (Macmillan and Co.)

* *Life of Felix Mendelssohn Bartholdy*. From the German of W. L. LAMPADIUS. With Supplementary Sketches by Sir JULIUS BENEDICT, HENRY F. CHORLEY, LUDWIG RELSTAB, BAYARD TAYLOR, R. S. WILLIS, and J. S. DWIGHT. Additional Notes by E. L. GRUNEISEN. Edited and Translated by WILLIAM LEONARD GAGE. (William Reeves.)

who have studied the politics of India and its relations to the Frontier States. The journeys recorded were undertaken with a view to settling the boundaries; it is, in fact, styled to be the official account of the Persian Boundaries Commission, and is published by the authority of the Indian Government. If there is thus imparted to much of the narrative the restrained and guarded style of official writing, there is this counterbalancing advantage, that no one need be in doubt about the genuineness of the information. The main object of the commission was to fix the boundary lines between Persia, Cabul, and Kalat—a matter of no little importance considering what we may yet have to face in the way of Russian advances, of which the members of a certain school of politics never cease to remind us. The leading political purpose in view in this desire to settle differences among the somewhat turbulent tribes by peaceful and friendly means, was to secure, if possible, their good wishes and future alliance. The leading dispute with which the commission had to deal was that between Persia and Afghanistan, regarding the possession of the small province of Sistan. Up to 1866 it had formed a portion of Afghanistan, but it was then acquired by Persia. Both claimants had repeatedly laid statements before the Indian Government respecting it; but the matter was so surrounded with difficulties that nothing could be decided, without despatching a capable envoy to make inquiries on the spot. Sir Frederick Goldsmid was therefore despatched, with instructions at the same time to endeavour to settle the frontier lines between Persia and Kalat and Makran. Sir Frederick himself writes a very succinct account of the whole matter in an "introduction" of some length. He was able without more delay than seems inevitable in such preliminary Oriental inquiries, to settle the secondary part of his mission; but he had to go to England and return to Persia before the question of Sistan was settled, or rather put in the way of settlement; for whilst General Goldsmid decided that Sistan proper, which in old time had been under Persia, should be restored to independence under Persian protection, he adjudged that all the land on the right bank of the Helmand should belong to Afghanistan, and both parties appealed against his judgment—the matter, however, having been decisively arranged according to his award in 1873, when it was acquiesced in, first by the Shah—one of the good fruits of his visit to our country, doubtless—and next by the Amir of Afghanistan. Sir Frederick himself says:—

It yet remains to be considered whether the results of the two boundary commissions have been commensurate with the outlay which they occasioned, and—far more important still—with the political expectations raised regarding them? Although the two proceedings are distinct, and have been treated politically, as they are geographically apart one from the other, no reasonable man can doubt that they are really phases of one great question—the peace and protection of our Indian frontier. If not so regarded by statesmen, it is difficult to know in what light to place them. In no case should they be misunderstood, or confused by ignorance of detail—a contingency almost unavoidable where public interest is wanting to support vitality. Nor is this interpretation the expression of any narrow, selfish policy—the advocacy of any measure by which England will benefit, regardless of independent neighbouring states. Far from it. In defining a frontier beyond our own Indian frontier we better strengthen ourselves only by the increased prosperity of our neighbours. If we do not create friendly and prosperous States between our proper border and the further line it should be our misfortune but not our fault. We should strive by all fair means and processes to achieve this end; we should meddle as little as possible with our neighbours' domestic affairs, but when interference is exercised on our part it should be respected; and, whatever anarchy or revolution may prevail in Afghanistan or Baluchistan, Persia should understand that she is pledged to us to take no advantage of either condition for purposes of territorial encroachment to the eastward.

And here we have—as we are glad to have—the announcement of a policy peaceful and wise, which we hope may long be maintained; for if it had prevailed in former days much distrust had been averted and some of the tragedies of these frontier countries have, doubtless, been spared.

The first volume contains a narrative of a journey through Baluchistan and central Persia, by Major Oliver St. John—written, on the whole, in a clear and popular style; then a narrative of a journey in Baluchistan, by Major Beresford Lovett—of little weight comparatively, we should think; and finally, the record of the Perso-Baluch Frontier Mission of 1870-1, and the Perso-Afghan Mission, 1871-2, by Major Evan Smith. There is much in Major St. John's paper to lead us to a clear and sufficing idea of the mode of life in Baluchistan and Southern Persia. In their contact with the people the Commissioners had not seldom to show themselves diplomatists, as this will show:—

The morning after our arrival [at Bampur] the old

Tawar and Ibrahim Sultan called, nominally to congratulate us and themselves on the successful termination of our frontier labours. I saw that there was something else on their minds, and remarked to Blandford that they had come to find out diplomatically whether I was going to call on Ibrahim Khan, the Governor (or, as he is generally called here, the Sirtip, from his military rank), or whether I expected him to call on me first. Actually I did not care who made the first visit, not being perhaps so particular in these matters as the traditions of European diplomacy in Persia would insist on. A minute observance of every detail of Oriental etiquette, all important no doubt, at the beginning of the century, is now rather out of date. Persians themselves are not so careful on these points as they were (for instance, the use of an elaborate scale of tinged compliments in correspondence has quite ceased). Although it does not do to put up with any impertinence, I know that I lost more than I gained in my early days in Persia, by being always on the outlook for covert insults. Such, when they occur, are generally better parried by a joke, or by absolutely ignoring them and waiting an opportunity of a return in kind, than by taking angry notice of them. Success with Orientals depends a great deal more upon how you treat them, than how they treat you. The great thing is to hit the happy medium between over familiarity and restraint. Frenchmen, who perhaps are more successful in gaining the confidence of Orientals than any other nation, incline too much to the first error, we Englishmen to the last.

And he mentions Quartermaster-Sergeant David Bower as "the most successful European I have ever seen in obtaining the respect and friendship of Persians—from the royal princes who governed Shiraz, and the haughty chiefs of the wandering tribes of Fars, to the humble *sarbaz* and villagers who formed our working parties in the telegraph. . . . After ten years' admirable service in Persia, he died, a victim to his own philanthropy, of typhus fever, caught while he was voluntarily engaged in the distribution of alms, collected among the European community of Tehran, to the sufferers in the famine of 1870-72—a little glimpse of a life and a character, which makes us very keen to know if more is anywhere to be learned.

Major Levett's portion is, we have said, dry and slight, but probably more of political significance is to be attached to Major Evan Smith's lengthened story of the Frontier missions than to either of the others. It is full of information, giving many admirable glimpses of village life, but we cannot pause to dwell on it, though we read it with peculiar interest. Its facts and suggestions, however, lie more in the way of the candidate for the Civil Service of India than the general reader. Whoever wishes to get in short compass the very pith of our past and present relations with these Frontier States should turn to these narratives. We must not omit to say, however, that Major Smith does not limit himself to hard and fast political items. He can relieve his pages by glimpses of manners and of antiquities.

The second volume contains the zoology and geology by Mr. W. T. Blanford. The first is dealt with much more fully than the second, which, we think, deserves more detailed development than it has found here. The clearness and apt arrangement of the zoological portion are all that could be desired, and certainly art has brought an enlivening element in the pictures of birds and animals than which we have certainly not seen anything finer in the way of colour-printing. The plates of the reptilia, too, though not coloured, are most careful, studied, and beautiful, every touch telling all that it was meant to tell. On the whole these two volumes, though now and then almost needlessly dry and official, form a valuable addition to our knowledge of the countries that lie closest to our Indian possessions on the side on which they are most exposed, and thoughtful readers, while they rejoice to see that we can arbitrate with effect, will also be glad to recognise a growing devotion to a policy which can only strengthen our peaceful influence, and extend our friendly alliances. Annexation, we hope, has had its day, this book would almost lead us to believe that something better has arisen in its stead in the minds of our Oriental statesmen.

THE BRITISH QUARTERLY FOR OCTOBER.

The Editor of the *British Quarterly* has produced a number which should be possessed by all Nonconformists. There is matter of great value and high literary merit which will attract all who have either political, literary, or scientific sympathies—as all should have; but there is an especial value in the ecclesiastical articles—of which there are three—this month. The first paper is on "Secular Change of Climate," having for its subject the marvellous changes which the climate of the earth has undergone during the present ascertained geological period. We say the "present" ascertained, because further researches may give us as much information upon this subject as have the past. Any one who will compare the first with the last edition of Sir Charles Lyell's "Elements," will be in a fair

condition for realising the extent of modern geological discoveries. And more, he will have almost a veneration for the honesty of scientific inquiry. "The wise man," it is said, "always changes"; and Sir Charles Lyell did not hesitate not merely to rewrite, but to unwrite what he had written in his earlier days. It is Pope over again—but how few realise Pope's wisdom! What is change of opinion, he said, but the confession that you are wiser to-day than you were yesterday? But that is not how most people look at it. What they revolt at is the confession that they were ever mistaken. That attitude of mind belongs, happily, to none of our modern scientific inquirers. The able writer who contributes the present paper to the *British Quarterly* would have written a very different paper twenty years ago, and would admit the fact. We can scarcely state even the drift of his article. He reviews the evidence that has been produced concerning the changes from tropical to arctic climates in various parts of the globe, with incidental illustrations from the geological history of our own country. He does not, however, seem to have a decided theory. He inclines to Mr. Croll as to the causation of changes, but it is apparent from his own article that our information is, as yet, not exhaustive, and that whatever might be the influence of gulf streams or of the poise of the globe, we can decide nothing as yet with certainty, excepting the fact that in the course of some hundreds of thousands of years the greatest climatical changes have taken place, upon which those named, amongst others, have had an undoubted influence.

Next we come to the first of the ecclesiastical articles—"Dean Hook on the English Reformation." There is extensive knowledge shown, and Dean Hook is very well dealt with, but a sentence from Mr. Froude's third volume, with the corroborative evidence referred to there, would have been sufficient to demolish the whole of the dean's theory. The "American Centennial" is the long article of an observer, with peculiar American knowledge and sympathy. Indeed we should suspect that it comes from an American hand.

"Disestablishment and Disendowment." We can only state here that these subjects are tersely reviewed in rather more than thirty pages, with definite suggestions as to the principles upon which disendowment should be carried out, for this article must be reserved for special notice. "American Ecclesiastical Law" should be read by all Churchmen. It is an exceedingly able review of the manner in which the States deal with ecclesiastical organisations, and shows how easily, without interfering with the constitution of any ecclesiastical body, they preserve the rights, the independence, and the equality of all. Mr. Hoffman's work, quoted in this article, was reviewed in our columns some years ago, when we called especial attention to this subject. We are surprised that the author of this paper does not refer to one circumstance, viz., the manner in which the States limit the holding of property by the different ecclesiastical organisations. This general point is well put at the commencement of the article, and well prepares the reader for what follows:—

Disestablish every Church in the world to-morrow, and we are only upon the threshold of a new régime. The great questions will not then be ended, but rather begun. Unless we exterminate its members as well as disestablish the Church, the law of the land must immediately take cognisance of it in innumerable relations; and the judicial, if not also the legislative authority, must fix the principles upon which the law is to deal with it. In England this question has come upon us with a certain surprise. With the complex and often highly artificial relations of establishment we have all been acquainted. But supposing them all swept away, what are the necessary and fundamental relations of mere civil law to the Christian Church? In realising the importance of this new problem, men have in recent years hazarded answers to it in different directions, very much according to their previous prepossessions. Those who have been oppressed by the prejudices and restrictions of establishment have generally looked with more hopefulness to the free Church in the free State, as free even although implicated with laws, and harmless though not under State regulation. Those, on the other hand, who have a passion for existing institutions, have tried to show that the Christian Church, if it claim from the law more toleration or recognition (instead of privilege and power), will almost necessarily lose its freedom, and become one of the many associations under the State. And if so, why not acquiesce in State control as it at present exists? On both sides the reasoning has been to a great extent theoretical, and there has been a plentiful lack of facts in dealing with a legal problem of the highest importance for the coming time. Where indeed are lawyers and statesmen to look for precedents for a region of jurisprudence upon which Europe has scarcely entered? The answer is plain. It is in the United States of America that the great experiment of freedom has been chiefly tried, and that experiment has now lasted for a hundred years.

In the "Turks in Europe," Mr. E. A. Free-

man recurs to the subject in which, as regards its historical aspects, he is the greatest master. The article is partly historical, partly political. That it denounces the rule of the Turks need scarcely be said. This is put strongly but well—

But for some years past a strange doctrine has grown up among us; we are taught that, whenever Islam falls back and Christendom advances, it is a blow dealt to the world's happiness. We are taught that west of the Adriatic we may look with sympathy on struggling nations; that their freedom is, as Herodotus taught us, a noble thing, and bondage a thing to be accursed of all men. But we are taught that on the eastern shores of that mystic gulf another rule must reign. There it is bondage which is the holy thing, and freedom the evil plant which is to be trodden down wherever its baleful leaves dare to show themselves. A nation may rise against a yoke which simply offends its national instincts; it may not rise against a yoke which not only crushes every national instinct, but weighs the victim down in a bondage which denies him the common rights of human beings. The Pole may rise against the whips of Russia; the Lombard may rise against the whips of Austria; but for the Greek, the Slave, the Bulgarian, to rise against the scorpions of the Turk, is denounced as a deadly sin in every Foreign Office in Europe. In the West freedom and nationality may be cherished; in the East such dreams are forbidden. There the victim has nothing to do but to lie still, and feel how great is his privilege when the diplomatic wisdom of Europe offers him up as a whole burnt offering on the altar of the sovereign rights of the Sultan, or of the independence and integrity of the Ottoman Empire.

A man who, ignorant of the facts, should hear for the first time of this singular creed of diplomatists and of those who listen to diplomatists, might be tempted to ask some questions which might sound not a little strange in our ears. He might be tempted to ask whether the rule of the third stream of Turanian invaders, namely the Ottoman Turks, had always shown itself the very model of government, whether it had been specially just, specially liberal, specially beneficent, above all governments. On no other theory could such a man explain the doctrine that this particular power had exercised such a magic over the diplomatic mind that it was deemed a service to humanity to hinder the area of its power from being anywhere lessened. Yet it might strike such a man as in some sort an inconsistency that, while so many diplomatists have bidden other nations to sit quiet and enjoy the blessings of Ottoman rule, no diplomatist on record has ever proposed to extend the blessings of Ottoman rule to his own nation—that no diplomatist has ever, in his zeal for the welfare of mankind, proposed to annex his own country to the Ottoman Empire—that none has even proposed that the government of his own country should be reconstructed after the model of the government of the Ottoman Empire.

Mr. Freeman's article will be found to be of permanent value as an exposition of the origin, condition, and influence of the Turkish power.

In "Daniel Deronda" we have a fine critical analysis of the moral tendencies of George Eliot. It is skilful and true, but we have ourselves already dealt with the subject. The "Contemporary Literature" is as good as usual, but is "Maria Fergus" for *Moir* Fergus a misprint or not?

BRIEF NOTICES.

Genesis and Science; or, the First Leaves of the Bible. By the Rev. JOHN MUCHLEISEN ARNOLD, B.D., D.D., Honorary Secretary of the Moslem Missionary Society. Second Edition. (London: Longmans, Green, and Co.) There is a great pretentiousness about this book, which shows also a good deal of reading and some argumentative ingenuity. But the author cannot make a good use of his material. Any one who will take the trouble to read—say Dr. Arnold's treatment of the Evolution theory (or, as he calls it, the E. theory)—will perceive that he has not taken the trouble to master the character and the succession of the conceptions he is attacking. A clear apprehension of the scientific position is essential to anyone who would discuss the relations of "Genesis and Science"; this first requisite is lacking here.

Hardwicke's Science Gossip. October, 1876. (London: Hardwicke and Bogue.) This cheap little monthly is always readable; always bright; and it always contains a store of information sure to be useful to lovers of the country and students of nature. There are two excellent papers in this number; one "How to discriminate between Edible and Poisonous Fungi," and another on "The Microscopy of Starch." Other papers and notes make up a good number.

The Popular Science Review. (London: Hardwicke and Bogue.) This review contains, as usual, some admirable articles, among which we may mention one on "Heterogenesis," by Mr. Dullinger, in continuation of his criticisms on Dr. Bastian's "Theory of the Origin of Life"; one by Mr. Proctor on "Astronomy in America"; and one by Professor Tyndall on "The Parallel Roads of Glen Roy." We learn by a brief editorial note that Dr. Lawson is retiring from the editorship, it being "the intention of the publisher to make the journal a more popular one than it has been." We should have been glad to refrain from any remarks that may under such circumstances appear severe; but a paper by the Editor is a signal

example of the violence and unreasoning prejudice which have often marked the reviews of books in this journal. It is entitled, "The Vivisection Clamour"; it misrepresents those who took a leading part in the legislation of last session; it talks in a wholly irrelevant style of the "cruelty" of nature, and repeats the old argument as to the cruelty of the kitchen. We have ourselves no sympathy with those who would impose a severe restraint on the medical profession; but in presence of such an article as this we are not surprised at "the vivisection clamour." Dr. Klein's evidence is directly responsible for much of it; and articles like this, with no delicacy of perception and an absolute carelessness about being fair, only tend to increase it. It may be a mistake to reason from a man's arguments to his conduct, but it is not surprising that the public should not think animals safe in the hands of those whose advocacy is blind and violent.

The Types of Genesis Briefly Considered as Revealing the Development of Human Nature. By ANDREW JUKES. Third Edition. (London: Longman, Green, and Co.) The object of this book is to expound systematically the "dispensational sense" of the narrative in Genesis; in which the author sees the complete history of Christian experience. Adam is human nature; Cain and Abel are the carnal and the spiritual mind; Noah is regeneration; Abraham the spirit of faith; Isaac the spirit of sonship; Jacob the spirit of service; and the life of Joseph represents the entrance through suffering into glory. The interpretation is elaborately carried out with all the details of the narrative. No evidence is offered as to the validity of the method of interpretation; we are reminded that, while Paul argues, John, the high teacher, "testifies" what he has seen. It is impossible to criticise the book; the author plainly says—the mode of interpretation "is not a subject for debate. He who walks as becomes his calling will, sooner or later, if he can bear it, have all the proof before him. From others it may be wisely hidden. Arguments are of little service here." To us the book as a whole seems wearisome and barren; and its special interpretation *jeune*. It is full of an excellent spirit; in the highest degree devout and humane. The moral teachings also, and the ecclesiastical, are admirable; but they suffer from being forced on to a narrative out of which they do not naturally flow.

The Greatest of the Prophets. By the Author of "Essays on the Church." (London: Seeley, Jackson, and Halliday.) This book is attractively got up, well printed on pleasantly-toned paper, and containing eight illustrations of scenes associated with the life of Moses. We wish we could add that the letterpress is equal to the get-up. The author, treating of the life of Moses, starts with the assumption that the "later portions of God's Word are" not "of superior authority, of purer character, and hence to be regarded with a higher veneration than the earlier." In his treatment of his theme he is ingenious rather than intelligent; apparently endeavouring to be candid, he is mentally unfit to be so. The style is heavy and uninteresting; even those who desire to put into the hands of young people books maintaining the view here given of the Scriptures could find many superior to this. Does the author think it consistent with reverence for the sacred writers to misquote them? Paul did not write "that He might be just, and yet the justifier of the sinner which believeth," as he is professedly quoted on page 183.

Familiar Letters on some of the Mysteries of Nature and Discoveries in Science. By Dr. T. J. PHIPSON. (Sampson Low and Co.) This volume strikes us as being done on an admirable plan, and presents in a pleasing and easily accessible form, a vast amount of information usually to be found only in scattered tomes. It is divided into fourteen chapters, of which these are the leading titles:—"Electric Fogs," "The Chemistry of the Ocean," "The Science of Sleep," "The Marvels of Electricity applied," "Plant Motion," "Fire Stoves," "Lightning Prints," "Luminous Animals," "Earthquakes," "Aerolites," and "Inhabited Planets." For young people, we should imagine the book would be found quite a prize; for it not only skilfully condenses results, but presents them in a specially attractive way.

The Months Illustrated by Pen and Pencil. Edited by the Rev. S. MANNING, LL.D. (The Religious Tract Society.) This is a beautifully got-up book, and its literary contents are quite equal to the pictures, some of which, from the pencils of John Gilbert and North, are very beautiful. Dr. Manning's plan is to arrange a series of extracts, mostly poetical, so as to seize the characteristic

features of the months. They have been selected with great care, and are arranged with excellent taste. There are no second-rate verses here, only standard authors having been drawn in—Cowper, Crabbe, Burns, Wordsworth, Tennyson, Clare, Grahame, Beattie, Bryant, Herrick, Hober, Mrs. Hemans, Rogers, and the rest of the more strictly nature poets, interspersed with snatches of prose from such writers as Izaak Walton and Bishop Mant. Catholicity as well as fitness has been studied, and we have even representative passages from the Roman Catholic Robert Southwell. The book has been very carefully read, though in a few instances—particularly in the cases of Tennyson and Wordsworth—the author's punctuation has not been followed. But we think surely the third line of James Hogg's beautiful poem on the "Skylark" should read:—

Sweet be thy matin o'er moorland and lea,

Not

Light be thy matin, &c.

But these little points are as spots on ermine: the book is delicious, and every way most suitable for a present—in which character it will no doubt be a good deal in request soon.

Epitome of News.

The Prince and Princess of Wales arrived at Wick at twelve o'clock on Friday, and were received with enthusiasm. Loyal addresses were presented in the Guildhall. A procession of volunteers and trades lined the streets, and the Prince left at half-past twelve amid the prolonged cheers of the people. The town was gaily decorated. A banquet and an illumination followed. The royal party afterwards proceeded to John o' Groats.

The Duke of Connaught landed at Kingstown early on Saturday morning, and was met by the Lord Mayor of Dublin, who accompanied His Royal Highness to the Royal Barracks. In accordance with his wish there was no public demonstration.

All the Ministers were present at the Cabinet Council held in Downing-street on Wednesday.

The *Norfolk News* mentions a report that it is more than likely that Lord Beaconsfield will not meet Parliament as First Lord of the Treasury. He is to be Lord Privy Seal; Sir Stafford Northcote is to be First Lord of the Treasury; and Mr. Ward Hunt is to become Chancellor of the Exchequer. Who is to be his successor rumour has not at present determined.

Mr. Justice Blackburn and the Right Hon. E. S. Gordon are gazetted Lords of Appeal under the provisions of the Appellate Jurisdiction Act of last session. They are created peers for life, under the titles of Baron Blackburn and Baron Gordon respectively.

The Queen has conferred the dignity of a baronetcy of the United Kingdom on Admiral Sir Alexander Milne, G.C.B.

General Sir Percy Herbert, M.P., died on Saturday morning. The deceased was present at Alma and Inkerman, and at the siege and fall of Sebastopol. He also served during the Indian mutiny, and had been twice wounded. In politics the general was a Conservative. His death causes a vacancy in the representation of South Shropshire.

The death is also announced in his seventieth year of Lord Lisgar, better known as Sir John Young, who was raised to the peerage in 1870 while Governor-General of Canada.

Mr. Goschen and M. Joubert, the representatives of the English and French Egyptian Bondholders, have left for Egypt.

Mr. Watson, the new Lord Advocate of Scotland, has issued his address as a candidate for the representation of the Universities of Glasgow and Aberdeen. Dr. Anderson Kirkwood, the Liberal candidate, and his friends have made a satisfactory canvass.

On Friday, at the meeting of the Metropolitan Board of Works, Mr. Roche introduced a draft bill in relation to the prevention of inundations from the Thames. He stated that the principle of the bill was, that the local authorities, as defined in the Metropolis Local Management Act, 1855, should be responsible for the raising of embankments, and doing all such works as in the opinion of the board were necessary to prevent inundations, the board being empowered, in case of the default of a local authority, to do the work and charge the local authority with the expense. He moved that the preamble should be approved. Mr. Richardson seconded the motion, which, after some discussion, was agreed to.

Over 10,000 signatures have now been appended to the "Clerical Memorial on Intemperance," including those of eleven bishops, twenty-one deans, sixty-seven archdeacons, forty-nine canons, 173 hon. canons, and 145 prebendaries.

The Archbishop of York, speaking at a Church of England Temperance meeting in Yorkshire, the other evening, said that there was a public-house to every 150 persons in the kingdom, and that 146,000,000 was spent annually in strong drink.

Professor Huxley reappeared on Friday at the Royal School of Science, South Kensington, after his long tour in America. The professor, who, it

is stated, did not seem any the worse for his trip, delivered a lecture on biology—the first of a course which will comprise eighty lectures.

Mr. Frank Buckland, Mr. Spencer Walpole, and Mr. Archibald Young sat yesterday, at Edinburgh, as a commission of inquiry into the decline of the crab and lobster supply. Several witnesses were examined, and they recommended the observance of a close time and certain restrictions as to the size of the fish taken.

The Walsall Town Council have agreed to apply the Artisans' Dwelling Act to a part of the town containing 119 dwellings and between 500 and 600 inhabitants.

The Earl of Dudley having offered to take the whole of the sewage of Dudley on to his farm free of expense, and to find an engineer to undertake the necessary works, the Town Council has accepted the scheme. This, it is said, will save the rate-payers £50,000.

The Cokermonth urban sanitary authority have, it is stated, in consequence of a dispute as to the price of gas, resolved to light the town with oil lamps, and a contract has been concluded for the purpose.

At an inquest held at Ashford last evening, Mr. Headley, a member of the Society of Friends, who had been summoned on the jury, declined to hold the Testament while making an affirmation, and the coroner, Mr. Delassaux, refused in consequence to allow him to serve.

At the Liverpool Police-court on Friday seven lads were charged with various burglarious offences. The youngsters belonged to a gang, some of whom have been already dealt with. They were sentenced to various short terms of imprisonment in reformatories.

As a result of a serious accident at the cooerage of Messrs. Finzell, sugar refiners, at Bristol, on Friday, three men died and twenty-five were conveyed to the infirmary.

Messrs. John Brown and Co., of Sheffield, last week successfully rolled the thickest armour-plate yet produced. It is twenty-four inches in thickness, and is believed to be invulnerable to the heaviest artillery.

The Industrial Bank, a co-operative concern at Newcastle-on-Tyne, has stopped payment. Its business was chiefly with the co-operative societies, who hold one-third of its paid-up capital of 20,000*l*. Its stoppage is said to be due to the advance of 40,000*l*. to the Ouseburn Engine Works, another co-operative concern, which has failed. It was expected that the Wholesale Co-operative Society would take over the bank, as they have bought up the Ouseburn Works, but one of the shareholders having objected to the proposed arrangement, the bank has stopped. The Wholesale Society had advanced 9,000*l*. to the bank, and it is about to open an office for banking business on its own account. The directors of the bank announce that the entire loss will not exceed the amount of the shares, and depositors will be paid in full, although a little delay will occur.

The Archbishop of Canterbury delivered his charge to the clergy of the rural deanery of Dover yesterday, taking for his subject the unity of the Church.

Messrs. Slade and Simmons again appeared at the Bow-street Police-court yesterday on a charge of having conspired to obtain money by fraudulent representations. The cross-examination of Professor Lankester, the prosecutor, was continued and concluded, after which Mr. Maskelyne was called, and gave practical illustrations of the manner in which he believed the acts referred to in the course of the case had been performed. Dr. Donkin was under examination when the court adjourned until Friday, Oct. 20.

Field-Marshal the Marquis of Tweeddale died yesterday morning, at his residence, Yeater House, Haddingtonshire, at the age of eighty-nine.

The New Testament Company of Revisers assembled yesterday in the Jerusalem Chamber for their sixty-third session. The Bishop of Gloucester and Bristol presided. The company proceeded with the revision of the First Epistle of Timothy.

It is proposed to erect a monument in the cemetery of Londonderry to the memory of the late Dr. M'Knight, editor of the *Londonderry Standard*. A public subscription has been set on foot for the purpose.

Miscellaneous.

THE LATE PRINCE CONSORT.—The second volume of the "Life of the late Prince Consort," written, under the sanction of the Queen, by Mr. Theodore Martin, has just been issued. Its chief interest lies in the interviews and letters between the Prince and the late Duke of Wellington on the proposal of the latter to make His Royal Highness Commander-in-Chief, and is a complete account of the whole of the letters, memoranda, and interviews relating to the rebuke administered by the Queen to Lord Palmerston as Foreign Minister in 1850. Mr. Martin, as the Queen's mouthpiece, regrets to be compelled to publish everything, but avers that Her Majesty is compelled to adopt this course by the unfriendly and incomplete accounts hitherto published. Generally, the volume, which covers the stormy period of 1848, the battle of protection, the anti-Papal excitement, an attempt on the life of the Queen and assault on Her Majesty, and the Great Exhibition project, ending with the Don Pacifico affair in 1854, is full of matter of the utmost interest.

CONSERVATIVE FAIRPLAY.—Most people are now familiar with the notorious Keynham case, where an annual grant was refused to a British school on the plea that its existence was not necessary, the national school supplying all the deficiencies of the place. In 1871 the parish of Pembrey (Carmarthenshire) had a population of 4,773, requiring school accommodation for 696 children. Allowing for increase of population, let us say that 850 children required such provision, which is liberal enough. In 1871 Pembrey had two schools—the Copperworks School, with 460 places, and the Pwll British School, accommodating 112. For many years there had been no school in Pembrey village; and certainly the opportunity long existed for the vicar of Pembrey, who, like all other vicars, considered himself the educational guardian of the parish, to supply this very obvious necessity. But no, not until the school board proposed to build in the village did the vicar awaken to his responsibilities, and then it was too late. The board built a school and the vicar built one too, and Pembrey village, that so long had been a byword and a reproach, was suddenly blessed with nearly double the accommodation it needed. Yet, my lords, after asking the school board if the vicar's school was needed, and receiving a negative reply, have promised the annual grant. Surely if it be right to refuse Keynham it is wrong to give to Pembrey.—*South Wales Press*.

PALESTINE EXPLORATION.—People seem scarcely to have realised the fact that Captain Warren and his men have actually found King Solomon's wall, still standing as his builders left it, mostly buried, it is true, under thousands of tons of ruin and rubbish, but there still, towering above its foundation on the living rock—140ft. in some places, above 170ft. in others! Who is there that has really taken in this astonishing fact? Not many, I think. The grand barrier by which the wise and mighty king separated the site of the temple which he was about to build for the dwelling-place of God, still exists! It has been examined and measured by Captain Warren, whose indomitable energy and courage enabled him to overcome all the obstacles and all the dangers involved in mining operations which have no parallel in the history of the world. And there the wall stands, preserved for us by the ruins heaped around it—ruins of the Holy house itself, and of the city of Jerusalem. This wall is not merely founded on the rock; it is sunk into the rock, into which sockets have been cut to receive the lower course of stones, and make them immovable foundations for so mighty a structure. Along the second course—that above the foundations—the stones are found to be marked with Phœnician mason's marks (such as exist to this day in the ruins of Tyre and Sidon), and thus enable us to identify this as the work of King Hiram's builders. The splendour of the stones astonished Captain Warren. He speaks of their vast size, and of the most beautiful masonry:—"The stones are fitted together in the most marvellous manner, the joints being hardly discernible." So closely fitted that a penknife cannot be inserted between them. Let the reader try to imagine this wall, of which all but the upper courses still remain, standing up 190 feet from the bottom, "one unbroken face of masonry, such as, whether we take the aggregate mass of it, or the size (one 38ft. 9in. long, another weighing 100 tons) and fine dressing of the individual stones, cannot be paralleled elsewhere in the world, not even in Egypt."—*Leisure Hour*.

EPPS'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast-tables with a delicately flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—*Civil Service Gazette*. Made simply with boiling water and milk.—Sold only in packets labelled—"JAMES EPPS & Co., Homœopathic Chemists, London."

RECKITT'S PARIS BLUE.—The marked superiority of this Laundry Blue over all others, and the quick appreciation of its merits by the public has been attended by the usual result—viz., a flood of imitations. The merit of the latter mainly consists in the ingenuity exerted, not simply in imitating the square shape, but making the general appearance of the wrappers resemble that of the genuine article. The manufacturers beg therefore to caution all buyers to see "Reckitt's Paris Blue" on each packet.

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HOLLOWAY'S PILLS AND OINTMENT.—Nervous debility often occurs at this season of the year in persons otherwise healthy, but who having overtaxed both mind and body in some one of the many ways so common nowadays, suffer in consequence from an irritability of the whole nervous system, characterised more especially by sleeplessness, tremors, palpitation of the heart, and a general feeling of shakiness and sense of unstrung fibre more distressing even than the actual pain. The muscular and vital energies in these cases seem almost as if they were utterly relaxed, and mental despondency sufficient to alarm anxious relatives and friends, often accompanies this condition. No time should be lost, but immediate recourse had to these powerfully tonic and restorative remedies.

TOOTH-ACHE.—E. Smith, Esq., Surgeon, Sherston, near Cirencester, writes: "I have tried Bunter's Nerve in many cases of severe Toothache, and in every instance permanent relief has been obtained; I therefore strongly recommend it to the public." Of all Chemists, 1s. 1½d.

THOUSANDS are unable to take Cocoa because the varieties commonly sold are mixed with starch, under the plea of rendering them soluble; while really making them thick, heavy, and indigestible. This may be easily detected, for if cocoa thickens in the cup it proves the addition of starch. Cadbury's Cocoa Essence is genuine; it is therefore three times the strength of these cocoas, and a refreshing beverage like tea or coffee.

Births, Marriages, and Deaths.

[A uniform charge of One Shilling (prepaid) is made for announcements under this heading, for which postage-stamps will be received. All such announcements must be authenticated by the name and address of the sender.]

MARRIAGES.

COLBORNE—SALMON.—Sept. 26, at Broad-street Chapel, Reading, by the Rev. Charles Govard, the Rev. George Colborne, M.A., Ph.D., of Hatherlow, youngest son of Mr. S. Colborne, of Bungay, to Emma Mary, eldest daughter of Mr. Joseph S. Salmon, of Reading.

FISHER—GRIFFITH.—Oct. 5, at Paul's Meeting, Taunton, by the father of the bride, assisted by the Rev. J. Marsden, B.A., William Henry, second son of Mr. Fisher, of Hoorlands, to Emma, daughter of the Rev. W. H. Griffith, M.A., Principal of the Independent College, Taunton.

WOOD—COLENTUTT.—Oct. 5, at the Congregational Church, Ryde, by the Rev. Theodore Hooker, W. Wood of Fishmongers'-hall, London, to Ruth, eldest surviving daughter of James Colcutt, of Ryde, Isle of Wight.

HOLMES—DAVIES.—Oct. 7, at Gospel Oak Congregational Chapel, by the Rev. R. H. Smith, Frederick Morell, elder son of the Rev. F. M. Holmes, Alton, Hampshire, to Edith Mary, eldest daughter of the Rev. John Davies, formerly of Walthamstow, Essex.

DEATHS.

HUDSON.—Sept. 29, at Blackfriars, the Rev. Flavius Josephus Hudson, after a painful illness.

ROBERTS.—Sept. 30, at Ashbourne-grove, East Dulwich, Alicia Dorothea, wife of William Arnold Roberts, aged 26.

COLE.—Oct. 7, of consumption, Charlotte, the beloved and devoted wife of the Rev. W. H. Cole, of Castle Heddingham, Essex, aged 32 years.

FOR NOTHING.—To give an opportunity to those not yet using 'Horniman's Tea,' to taste and compare its quality, the importers send gratis to all applicants a *Sample Packet of the Pure Tea* as supplied to their agents, and which, for strength, delicious flavour, and cheapness, is unequalled. Write for sample to Messrs. HORNIMAN, 29, 30, 31, and 32, Wormwood-street, London.

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TESTIMONIALS.

From GARTH WILKINSON, Esq., M.D., M.R.C.S.E.

76, Wimpole-street, London, W.,
 March, 1874.

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FLEXIBLE

MAGNETIC

APPLIANCES.

Sir,—I am able to certify that I have used your Magnetine Appliances pretty largely in my practice, and that in personal convenience to my patients they are unexceptionable, and far superior to any other inventions of the kind which I have employed; and that of their efficacy, their positive powers, I have no doubt. I have found them useful in constipation, in abdominal congestion, in neuralgia, and in many cases involving weakness of the spine, and of the great organs of the abdomen. In the public interest I wish you to use my unqualified testimony in favour of your Magnetine Appliances.

I remain, yours faithfully,
 GARTH WILKINSON,
 M.D., M.R.C.S.E.

From the Rev. Dr. KERNAHAN, M.A., Ph.D., F.G.S., &c., Editor of "Dickinson's Theological Quarterly."

St. Alban's, March 28, 1876.

To Messrs. Darlow and Co.

GENTLEMEN,—I have pleasure in stating that I have derived much benefit from the use of your Magnetine Chest and Throat Protector, which I have been wearing since the close of the year 1874, having adopted it after a severe attack of quinsy, from which I have been ever since happily free. I am also glad to inform you that two ladies of my acquaintance, who had suffered much from bronchial irritation, have experienced much benefit from having a "Protector." I think it right to make you acquainted with these facts, and I give you liberty to use this note as you think proper.—Yours truly,
 JAMES KERNAHAN.

ADDITIONAL TESTIMONIAL FROM GARTH WILKINSON, Esq., M.D., M.R.C.S.E.

76, Wimpole-street, Cavendish-square, W.,
 June 15, 1876.

Sir,—Since March, 1874, when I wrote to you to express my opinion, from experience, of the value of your Magnetine Appliances, I have been frequently asked by letter if my certificate was genuine, and if in the time since elapsed your inventions still approved themselves as beneficial in my practice. To both those questions I can answer by endorsing Magnetine as an arm which I am obliged to resort to in a good many cases.

In addition to the cases I before specified I can now add some experience of the utility of Magnetine in cases of debility, and as a local remedy in painful affections arising in the course of gout. Indeed, I am accustomed to prescribe it wherever topical weakness proceeds from a low vitality in the great nervous centres, or in the principal organs of assimilation, nutrition, and blood purification; also in weak throats from nervous exhaustion affecting the larynx.—I am, Sir, yours faithfully,
 GARTH WILKINSON, M.D., M.R.C.S.E.

From the Rev. HENRY BUDD.

Wesleyan Parsonage, Geymouth, New Zealand, July 22, 1876.

To Messrs. Darlow & Co.

GENTLEMEN,—It is now about four months since I began to use your Magnetine Throat Band, and I have found great benefit from the use of it. The benefit was immediate, and has continued. The night huskiness, the result of a bronchial attack, has now altogether disappeared.

I am, Gentlemen,
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LOMBARD DEPOSIT BANK (LIMITED).

(Extract from the Directors' Report, presented to the Shareholders at the Third Ordinary General Meeting, held at the Cannon Street Hotel, on Saturday, September 16, 1876):—

The Directors have again much satisfaction in presenting their Balance-sheet and Profit and Loss Account for the half-year ending 30th June last, and being their third half-yearly Report.

Notwithstanding the general depression of business, the Directors, during the past six months, have made, in addition to temporary loans, 401 advances of a more permanent character (making a total of 770 advances for the year), on mortgage deeds, amounting to £35,293 5s 10d., upon which the interest and bonus amount to £5,260 1s. 8d.

From the above, the shareholders will have no difficulty in judging that the business has so far developed in proportion as the company has become known to the public, and that, from its intrinsic merits and utility, a further and rapid expansion may reasonably be expected.

The books, vouchers, and accounts of the bank up to the 30th day of June 1876, have been carefully examined by the auditor, and, after an exhaustive investigation, have been certified as correct.

The Directors regret that they were unable to call the shareholders together at an earlier date, but have taken steps to prevent a recurrence of any such delay in future; they also, being fully alive to the importance of the accuracy of the figures furnished, have devoted much anxious time to their elucidation and confirmation, and, in their discretion, they have had the services of an independent auditor, and can now place the accounts before you with the greatest confidence.

The shareholders consist of all classes of society, including clergy, officers of the army and navy, ladies, professional men, merchants, manufacturers, and commercial travellers, who have spontaneously joined the company, and in many instances given unasked, their valuable testimony to its utility, their approval of the principles upon which it is founded, and their confidence in the board of management.

The Directors in dealing with the profits have resolved to set aside yearly a sum to provide a reserve fund, so that the shareholders may be assured of a permanent dividend of at least 12½ per cent., also to write off a portion of the purchase account each half-year. They have no doubt that this resolution will meet with the approval of all who feel an interest in the prosperity of the bank. Such a course will ensure a double benefit—1st. Shares entitling to a good dividend thus permanently secured, will be much more valuable than shares receiving larger dividends for a limited period, but without the same solid basis to rest upon in times of stagnation. 2nd. Depositors will much more freely entrust their funds to a company having a good reserve fund, than to one which divides all and provides nothing for the future.

LOMBARD DEPOSIT BANK (LIMITED).

At the Third Ordinary General Meeting of the Shareholders, held at the Cannon Street Hotel, on Saturday, the 16th September, 1876, Colonel MAHON in the Chair, the Directors' Report and Statement of Accounts were unanimously approved, and a DIVIDEND at the rate of 12½ PER CENT. was DECLARED.

The cordial thanks of the Meeting were unanimously passed to Mr. James Pryor, the manager of the Company, and to the chairman and directors.—By order of the Board,
R. A. TYLER, Secretary.

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SUPPLEMENT TO THE NONCONFORMIST.

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LONDON: WEDNESDAY, OCT. 11, 1876.

GRATIS.

THE BAPTIST UNION AT BIRMINGHAM.

PUBLIC MEETING IN THE TOWN HALL.

On Wednesday evening there was a *soirée* at the Town Hall, which was much crowded, and there was singing by a trained choir, which was much appreciated. Subsequently, at half-past seven, there was a public meeting, and great numbers of people were unable to obtain admission to the hall. The Chairman of the Union presided, and after devotional exercises, and the reading of a letter of apology from the Rev. J. A. Spurgeon, who was kept away by domestic affliction, the Rev. W. ANDERSON, of Reading, gave an address, in which he showed that the past history of the Church pointed out the one lesson that piety or spirituality was the Church's chief power. The history of the Nonconformist churches had been a history of persecution upon persecution, but they had been fighting a gradually winning battle; over the fires of martyrdom, through the prisons, through family sufferings, and personal pains, they had been fighting their way to the glorious climax when the Church of Christ should be swept away from human states, when it should spurn Caesar's arm and come forth to win the world for Christ. (Loud applause.) He hoped they would be inspired by the past, and never rest until God's acre was alike open to all, until the National Church was purged of all Ritualism and until the education of the children by the State was altogether apart from denominationalism of any kind. (Applause.)

The Rev. A. MURSELL, of London, was speaking of the utility of the meetings of the Union, when Mr. Chamberlain, M.P., entered the hall, and was very enthusiastically received. The speaker welcomed Mr. Chamberlain, and hoped the chairman would give the hon. member for Birmingham the thanks which he deserved at the hands of all patriots, and therefore from all Baptists. (Applause.) Mr. Mursell proceeded to say that the Baptists were scattered over the four kingdoms, and many of them hardly ever looked at their own publications. They took up the brilliant columns of their weekly literature, and read with throbbing hearts of how the Mutual Improvement Class at Bethesda had presented a brother in Cornwall with Cruden's Concordance and an inkstand—(laughter)—and how the Dorcas Society in Cumberland had endowed the wife of another brother with a Wilcox and Gibbs' sewing machine. (Laughter.) By the agency of the Baptist Union, the possessor of the concordance and the vicarious possessor of the sewing-machine could meet one another in the flesh, and know what manner of men they were, and those who had neither concordance nor sewing-machine could ascertain the witchcraft that their brethren had used to win such guerdon from their flocks. Then, again, through the same literary medium they found that a correspondence was waging hot on the orthodoxy of a hymn-book, on unfermented wine, or the helpfulness of Darlow's magnetic belts in City Mission work. (Laughter.) Alas! too often in these heated controversies the names of those who "give each other plaguy knocks" were concealed under a *nom de plume*. But sometimes the writers had names that they dared sign to what they wrote, and their owners would find themselves face to face at the Baptist Union meetings with nothing to divide them but a cold shoulder of mutton—(laughter)—and they soon disposed of that, and never turned the cold shoulder to each other any more. (Applause.) There was something not only pleasant and enjoyable, but which in its stimulating effect on every heart bore practically on their individual and united work in these greetings; and there was not one amongst us so cynical or misanthropic but would return to his special task for the Master with a lighter and a braver heart from the meetings of the Baptist Union. But if this fraternal object of any time comprised or exhausted the utility of their Union, it was not so now. That Union which was strength had stimulated them to solid effort and achievement, such as the Pastor's Augmentation Fund. But they had political and spiritual functions as a Union. It had been proposed to merge them in other and larger bodies. He hoped they did not lack Catholicity, but while their ark contained the pearl of sacred truth which they believed it did contain, and which it contained alone, they did not mean to be merged. No. It was their aim to merge all others, to submerge them—(laughter)—and he did not despair of seeing Mr. Dale there yet—(applause)—yes, to submerge them, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. They stood out as the one people who practically repudiated all ecclesiastical authority. They inflicted no rite on the unconscious or unwilling, and repudiated all spokesmanship or proxy on behalf of

another. They stood by their chairman in declaring that the two extremes of freedom and of priestcraft, between which the struggle of their time was waged, were represented by Papists on the one hand and by Baptists on the other. (Applause.) The speaker then went on to speak in impassioned terms of the Bulgarian atrocities and the duties thereby imposed on them, and sat down amid loud applause.

The CHAIRMAN then welcomed Mr. Chamberlain for the great services he had rendered to the cause of unsectarian education, and expressed confidence that his career as a member of Parliament would be most useful, brilliant, and honourable. Amid loud cheers he asked Mr. Chamberlain to address the meeting.

Mr. CHAMBERLAIN, M.P., who was received with renewed cheers, said his reception was as cordial as though he were one of the flock. His friend Mr. Wright had pressed him to come, but he thought he should hardly represent his constituents, the Liberal portion at least, if he did not stand forward to welcome to their town the Baptist Union. The representative Baptist of Birmingham, their late friend Mr. Vince, whom he was proud to call his friend, was a man of singular purity and disinterestedness of life, a man whose marvellous ability was only equalled by the sweetness and goodness and kindness of his character. And in all political agitation he had never found any lack of support from members of the Baptist Union, and he had come to regard them as keeping alive in him the knowledge of how many places throughout England and Wales, especially in country villages, the lamp of freedom. He honoured them accordingly, and rejoiced to see them in his own town. (Applause.) There were many advantages which struck even a stranger in connection with such a great convention as this. He would not speak of the awakening and maintaining of religious life; that, no doubt, had been already dealt with by other speakers; but these unions provided them with that organisation of which they never stood more in need. A member of the present Government, very high in office, said that what gave him the greatest satisfaction at the general election was the utter collapse of the Nonconformists. (Laughter.) While they thought him too sanguine, he (Mr. Chamberlain) must admit that the extension of the franchise to householders had affected the numerical proportion of Nonconformists in comparison with other voters; and it behoved them now to take a proper view of the whole situation, to take up their position, not as Nonconformists or Dissenters, but as citizens of a free country. ("Hear, hear," and applause.) What they claimed must be claimed, not for Dissenters only, but for the whole community of which they formed only a part. Such meetings also gave encouragement to many of the delegates and representatives who came from distant places. These men fulfilled the dictates of their consciences at no small sacrifice, socially, pecuniarily, and otherwise, and it must be an encouragement and a strength to them to come to that great town where Nonconformity was no longer at a discount, where nobody suffered for his opinions, not even a Churchman—(laughter)—and in knowing that the whole strength of such towns, and the whole political force which they wielded, was at their back, followed them in their work, and would, to the best of their ability, secure them justice and protection. (Applause.) For himself he had recently accepted responsibilities wider than those he had hitherto known, and had exchanged duties which he held to have been of the highest importance, though local, for duties that were imperial; and while being proud of the finest constituency which any man could have, he hoped he was not asking too much when he asked that his constituency might be wider even than the 60,000 electors of Birmingham, that it might include the whole of the Baptist Union—(applause and laughter)—and all friends and fellow-workers for religious equality and religious freedom throughout the length and breadth of the land. (Loud applause.)

Mr. R. W. DALE, M.A., who was received with great cheering, said they were encompassed by common perils, and to a large extent called to common duties. Their common history as Protestants had been a revolt against ecclesiastical authority. After referring to the principles they held in common, he said that Parliament might as well legislate about the weather or solar system as on ecclesiastical matters. (Hear, hear.) During three centuries the Nonconformists had been in a position of revolt—a position full of peril. The principle of the sacredness of conscience was held in trust by them for the Church and the world, although he must admit that in these modern days a large proportion of the members of their churches knew little of their ecclesiastical history and were strangers to their ecclesiastical traditions. But he thought the principle that religion was a matter that lay between the individual soul and God was, as put in that form, untrue and mischievous. They showed that they did not believe it. Their association in religion and co-operation in all forms disapproved it, and so did the Bible and Christianity. Why, every

chapel they built, every hymn-book they printed, contradicted the principle, and was a proof that the religious life was not likely to be originated in any man except from contact with other men, and that it never reached its true strength and perfection and beauty except through Christian fellowship. (Applause.) He would remind them that they were the trustees and representatives of the true idea of the Christian Church, and that Church for which they claimed very high prerogatives. He quarrelled with Rome because it made too little of the Church, and with the Church of England very largely on the same ground. He would ask them to remember the greatness and sanctity of the Church, for in their struggle against illegitimate ecclesiastical authority they were in danger of suppressing a true ecclesiastical doctrine. He believed the Christian life could never be perfectly developed except in fellowship with other Christian people, and that the Church was as necessary for the Christian man as the family for the child, or the nation for the citizen. And it was their duty to cultivate not merely what they were accustomed to call their personal piety, but also to cultivate what might be described as social piety. In order to this, however, they must recognise the Church as a Divine institution. Recently in reply to a very eminent clergyman who said he thought their principle was that any two or three or four Christian men, without asking anybody, might resolve to found and create a Christian Church, he (Mr. Dale) said that for himself he declined to recognise any such right as a normal thing. He replied, "If I had been living in Smyrna when Polycarp was bishop there, I should not think I had a right to set up a little church in the suburbs without the permission of the church to which I belonged;" and while he had been in Birmingham—and he had known Birmingham now as minister and student for nearly thirty years—so far as the Congregationalists were concerned and he thought it was the same with Baptists, there had never been a new church founded except with the concurrence of existing churches. He thought that the right of individuals to found new churches, apart from the concurrence of existing churches, to which they belonged was a right which he thought could be exercised wisely and safely and righteously only in very rare and exceptional circumstances. (Applause.) He thought also that it was a bad thing when their members constantly absented themselves from church meetings and took no part in church affairs. Of course, if all the pleasant people kept away there would be very unpleasant people left behind—(laughter)—and they did not enter the church in order to associate simply with the pleasant people. He did not care for that Christian charity which had so much love for the Christian Church in general that it had no love for any Christian church in particular. (Hear, hear.) He heartily sympathised with a healthy denominational spirit, and did not like to hear denominational newspapers spoken of, even in joke, disrespectfully. (Laughter.) It was rather too much their habit to depreciate their own literature. If a man wrote an article in *Good Words*, they all thought it a most beautiful and admirable article; the same man wrote in the *Baptist Magazine*, and they cared nothing for it. That was a scandal and a shame. (Hear, hear.) He thought also that their relations to other churches should be regulated by the spirit of Christianity. Churches of other denominations, wherever they were assemblies of genuine Christian people, had Christ's presence with them, and His presence with them they ought to respect and venerate, and not unnecessarily interfere with them, or trench upon ground already occupied by them. Then, although an ardent Protestant, he should be slow to send a missionary to any district in a heathen country which was being really and effectively worked by an earnest and zealous Roman Catholic Mission, and though a staunch Nonconformist, he should be very slow to establish a Congregational church in any village that had an Evangelical clergyman in the parish church. He was a Congregationalist; but if in a county town he found a healthy, vigorous Methodist church, he should be inclined to leave it there untouched, believing that it was infinitely better to have one strong and effective Methodist church in a country town than to have a feeble Methodist church and a feeble Congregational church. (Hear, hear.) He was a Pædobaptist, and he knew they differed from him. But if there were a Baptist church earnest and effective in any village in the country, dear and sacred as the institution of infant baptism was to him, God forbid that he should attempt to establish a Congregational church there. (Hear, hear.) He recognised the presence of the Lord Jesus Christ there among His people; and with so much work to do elsewhere, he thought it better to leave that church to do its own work, and to escape gradually and when it might from what seemed to him its imperfect apprehension of the mind of Christ. (Applause.) They wanted in political life definite convictions and definite expression of convictions, and their controversy with unbelief was largely troubled by the same cause. He was very greatly impressed

by a passage in the "Life of Voltaire," written by a gentleman who was to speak in that hall the next night, his distinguished friend, Mr. John Morley. Mr. Morley, referring to the battle between the Christian faith and its adversaries in Voltaire's time, said no doubt the battle was demoralised by its virulence; but, he asked, was this worse than to have it demoralised by cowardice of heart and understanding, when each controversial man-at-arms was eager to have it thought that he wore the colours of the other side; when the theologian would fain pass for Rationalist, and the Free Thinker for a person with his own orthodoxies, if they only knew them, and when philosophic candour and intelligence were supposed to have hit their final climax in the doctrine that everything was true and false at the same time? He would say, speak out your own convictions. Let them have frank speech all round; they would be the better for it. If God had given him truth that they had not, he was bound to tell them; if God had given them truth that he had not, they are bound to tell him. But let them all remember those great common truths which they held in trust with other Christian churches for the salvation of the world. (Applause.)

The benediction having been pronounced, the meeting separated.

THE CHURCH CONGRESS AT PLYMOUTH.

The proceedings of the Plymouth Congress are said to have been dull, and there certainly seems to have been some want of animation in them. The subjects discussed, however, touched many human, spiritual, and ecclesiastical sympathies; and if there was an absence of fiery partisanship, there was a good deal of common sense.

There are two feelings with respect to Dr. Temple's address. Some describe it as playful and amusing, while others say the bishop simply scolded the Congress as a "useless, impracticable, dangerous, twaddling body." What the bishop really meant was, that such congresses did not represent the best intellect or the best life of the Church. He told the assembly amidst what we are told was their "puzzled disappointment," that they were not in the full sense "any fair or real representation of the Church in England." Of course this is true; but the way of putting it could not have been very pleasant.

The first subject discussed was the Bonn Conference, upon which there was a wide difference of opinion, although it was evident that the sympathy of the Congress as a whole was with the Old Catholics. Bishop Perry, who read the introductory paper, seemed to think it necessary to go into the whole history of the Old Catholic movement, after which he stated in what respects he himself, as a minister of the Church of England, could not agree with it. In relation especially to the "Eucharistic Sacrifice," Bishop Perry said, "I am sure the Reformers of the sixteenth century would never have assented to this article, and I hope the clergy and laity of our Church will never do so. If I were required to subscribe it, I could not continue a minister of our communion." If, however, Dr. Perry was heard with some impatience, because of his Evangelical sympathies, the Dean of Lichfield had a contrary reception. The dean went into history, too, and with manifest sympathy. He said:—

The points of agreement between the Old Catholics, the Anglican communion, and the Eastern churches, are many and important. We all agree:—1. Upon the constitution of the Christian Church; 2. Upon the authority of the first six Ecumenical Councils; 3. Upon the necessity of believing the Catholic faith, as set forth in the creeds; 4. We further agree in repudiating the Papal Supremacy and the Papal Infallibility.

The dean further informed the Congress that a declaration of sympathy, signed by sixty-eight bishops and several thousands of the clergy and laity of the English Church, was about to be presented to Dr. Dollinger. He added:—

I confess that when I think of the great Christian communities which are, or may be, affected by this movement, the more I incline to the opinion that our attitude towards it should be one of brotherly sympathy rather than of ecclesiastical interference. The Catholic principle which guided Christendom in early times may well guide us here. The churches of primitive ages were confederate, but at the same time independent. We do not seek to draw into our communion the members of other churches, who may see reason to desire a reform of their own communion.

Lord PLUNKET, who followed, struck another note when he expressed regret that the basis of the Old Catholics would exclude "non-Episcopalians." Mr. MEYRICK followed, of course on the High Church side, and the Bishop of WINCHESTER contributed much when he said that he went to Bonn on the pressure of a Nonconformist minister, and he thought the Old Catholics had done more in six than the English reformers had done in twenty years. The whole discussion was of a sympathising tone.

"The Increase of the Episcopate" drew a good audience. Earl NELSON, who should have been a bishop or an archdeacon at least, read a vigorous and pronounced paper. What is to be thought of this?—

The tendency of an overgrown diocese is to compel the Bishop (however much he may strive against it, and many of them do nobly strive against it to the utmost of their power) to become more and more simply executive officers of the State, administering the law amongst their clergy by the help of legal advisers.

It also directly tends to induce attempts to govern the Church by episcopal manifestoes put forth from time to time from caucuses of bishops meeting in a private and informal way, instead of governing the Church each in his own diocese by the assistance and advice of his clergy and laity after the older and more primitive model.

As a direct protest against these increasing evils, and as witnessing to a desire for a restoration of the old identity between the bishop, priests, and people, we hear from time to time, from our home pulpits and from committees of our missionary societies, a cry waxing louder and more outspoken for bishops who will show themselves above all worldly considerations, who will lead missions against the heathen, who will seek to put down vice and intemperance by the spiritual power which Christ has granted to His Church, who will counsel their clergy, and take counsel with them, instead of ruling them merely as executive officers of the State. In a word, the existing evils have induced many virtually to go in for Disestablishment, and to protest against any more State or (as they are called in India) presidency bishops being appointed.

These men, when asked to further any scheme for the increase of the episcopate, object—either that the new diocese proposed is still larger than it ought to be, or that the endowment required by the State is larger than is at all requisite; or, coming nearer to the real objection, that it is useless to have any more bishops directly appointed by the State.

And what will be thought of this?—

Let us strive, then, to root out from among us all lingering longings for the use of the temporal sword for the enforcement of spiritual discipline; this is the peculiar error of the Papacy and of the Roman Curia at the present time, and we must not forget that it is blazoned on the forefront of the Gospel dispensation—"My kingdom is not of this world." Therefore, let us learn to look to spiritual influences in preference to State law. Let us be prepared to throw aside, it may be, somewhat of worldly pomp and position, by consenting to the division of endowments with the division of sees; and if we only determine, as a united body, that the thing shall be done, we shall soon win back that normal identity between bishops, priests, and people, which originally bound us together, and gave us a strength among the nations to which the bare accidents of temporal pomp or of temporal power are as nothing.

The Rev. H. TEMPLE, of Leeds, was, if possible, more radical than Earl Nelson. He ventured to refer to Apostolic precedents and the testimony of the early Churches, and declared that what was wanted back was the original episcopate. As to the immediate want—

We can dispense then, I will say, with seats in the House of Lords. We can certainly dispense with that office which one distinguished prelate has now so long enjoyed, the episcopal chaplaincy of that august assembly. We can dispense with palaces. We can dispense with incomes of 4,000*l.* a-year. We can dispense, too, when once our bench is sufficiently manned, with the clumsy provisional nomination of bishops suffragan.

A further development of Mr. Temple's opinion was given in the following words:—

Let the average annual income of all bishops in time to come be fixed at not less than 2,000*l.* nor more than 3,000*l.* a-year. The present episcopal incomes, if divided on the next avoidance of the sees among ninety bishops, which would be, speaking roughly, about four to every million of our population, would yield to each one of the ninety rather more than 1,400*l.* a-year. This amount might be largely increased by some readjustment of the richest benefices in public patronage. Then let the Churchmen of each diocese exert themselves in their generation to make this sum up in every case to a minimum of 2,000*l.* a-year, and to provide suitable residences. The last-named work might be considerably helped by the sale of such episcopal castles and palaces as would be confessedly too large for the new sees.

Talk of confiscation! But Churchmen call it by another word, "readjustment." Nobody spoke in favour of fewer bishops, but Mr. LOWDEN remarked that "if the connection between the Church and State was to be continued as he desired, it could only be by removing existing anomalies. It was therefore necessary to make the election of bishops a reality, as it was in the American and Colonial churches." The next novelty was an innocent declamation from the Bishop of WINCHESTER that "from the bottom of his heart he hated and dreaded Erastianism, and he regarded it as the greatest of heresies, but it was a very different thing to destroy the ancient and primitive union between Church and State." Here the debate closed, the weight of the Congress evidently being given to "more bishops," but with an amendment of the present system.

There does not seem, judging from such reports as have reached us, to have been much that was new in the temperance meeting, if we except Dr. BELCHER's humorous declaration that "good wine, spirits, and punch were gifts too good to be despised, and that he intended to use them, as he had always done, and that a great deal of drunkenness was caused by a want of knowledge in the art of mixing drinks properly"—nor was there much said at the Working Men's Meeting at which, however, we must note to the credit of the congress, no Church subjects were touched.

The paper on the "Causes and Influence of Unbelief in England," by the Dean of MANCHESTER, was able, but wanting in comprehension. He assigned the causes to the poverty of spiritual life, to the want of unity, to a supposed antagonism between science and revelation, and to "Agnosticism"—or the theory that spiritual subjects are "unknowable." A dean could not, of course, assign the history or the existence of the Established Church as a main cause of unbelief, nor could the Dean of Manchester say anything about Ritualism. This subject was well maintained by Canon Garbett and Archdeacon Reichel and by Archdeacon Denison in characteristic style, the archdeacon holding that the present school system to be "one of the greatest causes of unbelief," and that nothing like it had existed since the days of Julian the Apostate.

The subjects of the Church in the Army and Navy seemed to be interesting to only a few. An original suggestion was made to the Congress—viz., that bishops should be appointed to the Army and Navy.

It is felt that the Church does not keep the people whom it nourishes, and it was therefore natural that one subject to be discussed should be "the best way to keep the young faithful to the Church after leaving school." A variety of suggestions was thrown out. Mr. KITTO, for instance, proposed cheerful social gatherings and bright and lively services. Mr. SHELLEY, an ex-Dissenter, suggested Church teaching, and Prebendary SALMON a course of instruction on the Thirty-nine Articles!

The Central African meeting was, of course, well attended, although Sir Bartle Frere did not make his appearance. Commander CAMERON was well received. He said, however, nothing new, but gave valuable suggestions as to the missionary work in Africa. His speech was of a hopeful character, and full of information.

In the discussion on the "Dearth of Clergy" on Thursday there seemed to be a feeling that the dearth was not so great as had been supposed. Stress was laid upon the "money" difficulty by Dr. THORNTON, and the President deprecated any lowering of the present intellectual standard. The practical suggestions seem to have been made at random, and it is difficult to see how the discussion could assist to remove the evil.

On the same day there was a really good debate on the "Recovery of Classes alienated from the Church." Canon MONEY, of Deptford, who opened, told the Congress that "barely five per cent. of the working classes attended public worship." Mr. TALBOT, M.P., in a long, and rather "churchy" paper, referred to the extreme respectability of the Church, to her want of elasticity, and to the rapid and "unregulated" growth of secular knowledge. He made the obvious suggestion that the Church should in future be true to herself, but forgot to say which "self" he referred to; then he suggested what he termed "religious equality," by which he meant social equality in the Church, greater freedom in Church arrangements, and the association of the laity. Another speaker suggested schools of the prophets, and religious brotherhoods while Lord FORBES spoke of the want of unity. To outsiders nothing seems to have been said to any purpose or with the probability of influence.

We pass over the discussion on the periodical press, with one remark, viz., that we hope, as was stated in the discussion, that the Church is not adequately represented in its periodical publications—we hope indeed that it is misrepresented.

"Spiritual Life in its Personal and Social Aspect" was taken up on Friday. The papers read in this section were full of wise Christian suggestions and teachings. That of the Sub-warden of Clewer, the Rev. W. H. HUTCHINGS, reprinted at length in the *John Bull*, was a masterly and at the same time a most devout address, characterised by great breadth and profound spiritual instinct. In the brief space which was allotted to him, Mr. Hutchings put together more suggestive thought, concisely and clearly expressed, and admirably arranged, upon the nature of the spiritual life and the conquest of sin, than will often be found in whole volumes. Something there was in it of the mystics, but perhaps there is too little danger of our falling into the habits of thought of the mystics in the nineteenth century.

The "Due Relations of Church and State" was the last subject of importance brought before the Congress. It attracted a crowded audience. The fact of such a discussion taking place at all, and the opinions that were expressed during its course, mark a decisive advance in the freedom of thought amongst Churchmen in relation to this question. The following extract from the Earl of DEVON's address will indicate one line of advance:—

Neither of the two bodies thus connected should seek to interfere with the proper functions of the other, that, on the one hand, the Church should not seek in any way to control the State in the exercise of its functions of government, and on the other that the State should respect the right of free action on the part of the Church in the discharge of the commission to teach sound religious truth with which it has been entrusted by God. Unless this freedom of action be respected, the Church is crippled in the performance of its proper duty. There are two modes in which the State may exercise its functions so as to override the freedom of action on the part of the Church:—first, by authorising lay tribunals to adjudicate upon doctrine; and, secondly, by undue interference with the selection and nomination of her spiritual rulers; first, the adjudication upon doctrine, in other words the deciding whether or not any particular religious opinion can be maintained consistently with the doctrines upon which the constitution of any religious body is based, is one which, *a priori*, would seem justly to belong to the members themselves or

their representatives. This principle is recognised under, perhaps, various forms and with partial modifications, by the various non-established Christian communities. Further, in any association the members of which recognise as in the Established Church of this country the Divine commission of the clergy it would seem to be a natural inference that with them when duly convened, the performance of this high duty should rest. Does the fact of Establishment, under which to the members of the Established Church certain temporalities are guaranteed and certain privileges given, properly modify the application of this principle? Not, surely, so far as spiritual functions are concerned, with which it is the duty and the right of the Church alone to deal. This was recognised in the legislation at the time of the Reformation, and, until a comparatively recent period, continued to be the basis of the law upon the subject in this country. The State could also overrule the Church in the appointment of her spiritual rulers, and he thought valid objection might be raised to the present method of appointing bishops in this country, suggesting that the selection of three persons by a duly constituted Church body for submission to the Crown, one of such three to be nominated appeared well deserving consideration.

Here we have a demand for increased powers of self-legislation. Mr. BARDSLEY followed, but we have no report of what he said. Next came an elaborate paper from Mr. W. G. PHILLIMORE, who first traced the origin of the connection between Church and State—the leading idea of this section being that the Church had definite doctrines and practices when the State in various countries established it, those doctrines and practices being unchangeable by man. These were therefore matters wholly “outside of the competence of the State,” and “not alterable” by it. “Further,” said Mr. Phillimore,—

As whenever a State has accepted and established a Church it has taken it and its teaching as a whole, so, having once established it, the State cannot afterwards proceed to alter or remodel its doctrines, or necessary rites or discipline, without destroying the ground of faith on which the whole body rests, and rendering the altered or remodelled Church a mere creature of man and of civil law, without claim to Divine origin. If in the course of time the rulers or people of a State cease to believe the doctrines of the Church which is established among them, they may disestablish that Church, and if they are so convinced, establish any other one which teaches that which they now believe to be true. But if they pretend to keep their old Church, tinkering its doctrines according to the changes of their belief, they lose their Church as a Divine institution with a positive claim on their faith, and get instead a mere human organisation made by themselves and teaching a string of doctrines which have henceforth no historical foundation.

As to reforms in ritual, they “must be made by the Church and not the State, for the essence of ritual and discipline lies in its relation to the sacraments, and so, as I have tried to show, outside the competence of the State,” but said Mr. Phillimore:—

It is of course the right of any State, where there is an Established Church, to step in whenever there is any apparent change in the Church and say, if its rulers can so say with truth, “This is what we never contemplated; we should not have established this Church if we had known this was to happen; and as it has happened, we shall proceed to disestablish.”

It was held that the Church must have constitutional organs to effect reforms and changes, and be able to use them. In other words, it must have “a judicature of its own, and that the State has no right to govern it.” These principles have sometimes been lost sight of, of which Mr. Phillimore adduced several illustrations, especially in relation to the Royal supremacy. Upon this Mr. Phillimore said:—

The very essence of the theory, which asserts for the Sovereign a peculiar position in relation to the Church, is that the person of the Sovereign is religious, and that the conferring of the crown upon him is sacramental. It is the Sovereign himself for whom the right to interfere is claimed; but to claim it for his Ministers or for a Parliamentary majority in his name is to empty the theory of all the little historical or other justification which it possesses, which is in truth all summed up in the idea of the “divinity that doth hedge a king.”

Again, the prerogative is limited to “godly princes.” The Sovereign must be a professing member of the Church which he is to govern. The Sultan is not to have the spiritual discipline of the Patriarchate of Constantinople.

But if the Sovereign is to be merely the mouthpiece of a Parliamentary majority, that majority, that Parliament, must consist of members of the Church.

If, however, the nation not consisting wholly of members of the Church, the Parliament rightly representing the nation does not consist wholly of such members, but rather contains members of other churches, and persons not Christians at all, all summoned together and organised upon no religious principle; but for secular affairs and for the good of the State, how can the shadowy idea of the religious position of the Sovereign be extended to justify the interference of a non-Christian Parliament or of the Ministers chosen by that Parliament in the government and discipline of the Church?

Such, however, is the case in England.

The author next proceeded to show the results of the legal relations of Church and State in England, which was given in the concluding paragraph of his paper:—

In England at this day the result of the relations between the Established Church and the State—a result which in its fulness is very recent, many changes quite apart from Church matters, changes in the Constitution, changes in civilisation, changes in our civil law, having contributed to it—(1) To forbid legislation by the Church; (2) To substitute legislation by the State; (3) To destroy spiritual jurisdiction; (4) To substitute secular jurisdiction.

And yet in these matters the legislation of the State

is no legislation, and the secular jurisdiction is no jurisdiction, for the State is no fountain of grace or truth, and its courts do not profess to expound the mysteries of religion, or to administer that saving discipline which heals and binds the conscience.

Surely of such a state of things did a character in Lord Beaconsfield’s novel rightly say as follows:—

“What can be more anomalous than the present connection between State and Church? Every condition on which it was originally consented to has been cancelled. That original alliance was, in my view, an equal calamity for the nation and the Church; but at least it was an intelligible compact. Parliament, then consisting only of members of the Established Church, was on ecclesiastical matters a lay synod, and might, in some points of view, be esteemed a necessary portion of Church government. But you have effaced this exclusive character of Parliament; you have determined that a communion with the Established Church shall no longer be part of the qualification for sitting in the House of Commons. There is no reason, as far as the constitution avails, why every member of the House of Commons should not be a Dissenter. . . . The only consequences of the present union of Church and State are, that on the side of the State there is perpetual interference in ecclesiastical government, and on the side of the Church a sedulous avoidance of all those principles on which alone Church government can be established, and by the influence of which alone can the Church of England again become universal.” (Speech by “Millbank” in “Coningsby,” page 351-2; fifth edition, 1849. “Coningsby, or the New Generation,” by B. Disraeli, M.P.)

May we not say that the contingency which Mr. Gladstone once contemplated in his “Church and State” as improbable has in fact arrived?—“If the conscience of the Church of England should, by its constituted rulers, require any law, or any meeting to make laws, as essential to its well-being, and such law or the licence of such meeting should be permanently refused, it would then be her duty to resign her civil privileges and act in her free spiritual capacity.” (Gladstone on “Church and State” chap. vi. sect. 2 § 30, ed. 4).

There was sufficient in this paper to provoke plenty of discussion, and plenty followed. Canon Ashwell thought the practical question to be the “readjustment and alteration in detail” of the present relations. Mr. Mills, M.P., warmly advocated the continuance of the existing connection, his test being—“does it foster or otherwise spiritual religion in the nation?” The Rev. Berdmore Compton made a bold speech in favour of disestablishment—

There was (he said) simply a State with ecclesiastical and civil departments, and the ecclesiastical department was not a separate Church, but a branch of the Church supernatural and universal. This system had never worked well since the days of Constantine, nor did it always work well in the Jewish nation, and now matters had come to a deadlock. There were only two alternatives, either they must cut themselves off from the Church Catholic, and establish a National Church which should include everybody’s vagaries, or they must labour for the emancipation of the Church of God from State ecclesiastical. But if they were to go on enduring the existing anomalies, and putting off the day of disestablishment as long as possible, they must make the best they could of their unseaworthy ship; and the officers of the ship must not scold them if the crew below, who occupied positions of difficulty and private judgment, were exercised at the encroachment of the civil department; if so the ship must very soon founder.

These significant words, says the *John Bull*, to whom we are indebted for our report, were enthusiastically applauded.

Archdeacon Reichel followed, suggesting that matters should be allowed to settle themselves by “lapse of time.” Dr. Lee declared that the day of disestablishment would never come, at least from within, and Mr. Dickinson hoped that as the union of Church and State had continued hitherto, so it might in the future, but he wished to see a deliberative and legislative assembly for the Church.

Here the discussion closed, and, for the most part, the public interest closed also. The only remaining subject was “Church Ringing.” The correspondent of the *Pall Mall Gazette* states that both the Churchmen and the Nonconformists of Plymouth most hospitably entertained the members of the Congress.

Religious and Denominational News.

The Rev. Jonathan Calvert has resigned the pastorate of the St. Clement’s Congregational Church, Ipswich, and accepted the unanimous and cordial invitation of the church at Beccles, Suffolk.

The *Record* says the first convert in connection with the Church Missionary Society’s Mission at Yedo, the capital of Japan, was baptized by the Rev. J. Piper on Whit Sunday.

MANFIELD.—The Rev. G. Tolley, of Mansfield, Notts, on the occasion of his marriage, received from his congregation a tea and coffee-service, a purse containing twenty guineas, and several other presents. On Oct. 3 a “welcome meeting” was held in the Congregational schoolroom, at which addresses were given by various friends, who alluded to the progress realised during the year, which has been highly encouraging in every way.

WELSH CONGREGATIONALISTS.—NORTH CARNARVONSHIRE.—The quarterly conference of the Welsh Congregational Union was held on Tuesday last, at Conway. Mr. W. J. Parry, of Bethesda, who presided, was elected for the fifth time to the office of chairman. During the session it was resolved, on the motion of the Rev. S. Roberts, of Conway, seconded by Gobeidd, and supported by the Rev. Herber Evans, Carnarvon:—

That as the cruel atrocities perpetrated by Turkish

troops in Bulgaria have kindled the sympathies of all Christian nations in favour of the oppressed, this Conference humbly and earnestly implores her most gracious Majesty the Queen to summon Parliament to assemble without delay to consider and adopt such measures as may prove most effective to prevent the repetition of such inhuman cruelties.

Later a discussion followed on the importance of immediate action to establish and sustain English Congregational Churches in North Wales, and the Rev. John Roberts was chosen to represent the Union at the conference at Chester, on the 16th inst. In connection with the above meetings the new Congregational Church at Conway was opened. Some time ago a movement was started to present a testimonial to the Rev. J. Roberts, but the reverend gentlemen declined to accept it, and the money has been expended in erecting a memorial church, which was opened free of debt on Monday last. It cost £1,000.

FLINTSHIRE AND DENBIGHSHIRE.—On Wednesday and Thursday the quarterly meetings of the Welsh Congregational Churches were held at Nannerch, Flintshire. They commenced on Wednesday evening, when service was held in the Congregational Church, Waen. Sermons were preached to a crowded congregation by the Revs. J. H. Hughes, of Cefn, and David Roberts, of Wrexham. On Thursday morning the conference was held, the Rev. D. Roberts (the chairman of the Union for this year) presiding. After devotional exercises, former minutes were read and passed. Reference was then made to the loss which the churches had sustained by the death of the Rev. Ishmael Jones, of Rhos, “the patriarch” of Independency in the counties of Denbigh and Flint. Much of the morning sitting was taken up with an animated discussion as to home missionary work, and how best it can be promoted. Later the Rev. D. Burford Hooke (of Mold) was welcomed and gave an account of what is being done to establish and sustain English Congregational Churches in North Wales. Ultimately a vote of thanks was unanimously passed to him for “his lucid and interesting” statement. Most of the ministers and delegates present purpose attending the conference on this matter shortly to be held in Chester. A resolution expressing strong indignation at the atrocities committed in Bulgaria, and the need of stringent measures to prevent their recurrence, was unanimously passed. Connah’s Quay having been chosen as the next meeting-place, the Assembly adjourned to the National Schoolroom, Nannerch, where an excellent dinner had been provided. At the close, thanks were duly voted to those who had shown such kind hospitality to their guests. In the afternoon the preaching services were continued, the Revs. S. Evans, of Llandeglan, and J. Thomas, B.D., of Llandilo, Carmarthen, officiating. At night the Revs. D. Oliver, of Holywell, and Dr. E. P. Jones, of Mostyn, discoursed to large congregations.

MR. GORDON IN LEICESTERSHIRE.—Mr. J. H. Gordon, the able and indefatigable advocate of disestablishment and disendowment, has just concluded another most successful crusade against the State Church, in some of the smaller towns and rural districts of Leicestershire. Night after night, for some weeks past, and occasionally twice the same day, has this well-known exponent of the great principle of religious equality brought the subject before large and deeply-interested sections of the population in the county, and the seed which has thus been scattered broadcast cannot fail, at no distant date, to spring up in an abundant harvest of valuable fruit. In some of the districts visited the important question had never been introduced before; and the office of Mr. Gordon in these hitherto neglected parishes has, therefore, been that of the pioneer who has prepared the way for future action. But it is simply impossible to over-rate the importance of the work which has been accomplished even in these hitherto unbroken districts. Indeed, if Mr. Gordon had performed no other service than aroused the inhabitants of such localities to the evils inseparable from the maintenance of a State ecclesiastical Establishment, he would have been amply repaid for the exertions which with characteristic energy and perseverance he has put forth. But, happily, Mr. Gordon has the gratification of being able to point to still more solid fruit. In those parts of the country which had before been visited, Mr. Gordon returned to confirm and strengthen the convictions which had already been implanted, and thus secure from the rural districts a still more cordial and vigorous response when that “feeling in favour of disestablishment” which the *Times* admits to be “in the air,” shall culminate in an irresistible demand for the severance of Church and State. But Mr. Gordon, it must be admitted, owes no inconsiderable share of his success to the continued co-operation of the champion of ecclesiastical monopoly and ascendancy, without whose timely intervention the Liberation meeting would undoubtedly have been occasionally robbed of the most unexpected and possibly most desirable section of their audience. When the listeners are already disciples, and thus need no “conversion,” progress and success are necessarily limited; but when Mr. Gordon, through the timely interposition of the agent of the “Church Defence” Society, has been enabled again and again to address himself directly to the upholders of Church monopoly, the great cause of religious equality has everything to gain—nothing to lose.—*Leicester Chronicle*.

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